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MEMOIR
OF THE LATE REV. CALEB EVANS, D.D.

Extracted from his Funeral Sermon,

PREACHED AT BROAD-MEAD, BRISTOL, AUGUST 21, 1791,
BY SAMUEL STENNETT, D.D.

DOCTOR CALEB EVANS was the son of the Rev. Hugh Evans, A. M. many years pastor of this church, and colleague of the venerable Mr. Bernard Foscitt. The son he was of his tender love and fervent prayers. The piety and abilities of that excellent man he inherited, of which he gave early proofs under his parental care and instruction. Of the warm and exemplary devotion with which he took upon him a profession of religion, in the church where I have the honour to preside, it was my happiness to be a witness. Having gone through the usual course of studies in the neighbourhood of London,* with the full approbation of able judges, he soon appeared in the character of a minister, with the hearty good wishes and prayers of the Christian society to which he belonged. His talents, which were highly pleasing and popular, were some time exercised in a congregation in the metropolis, †

to the great satisfaction of his judicious friends, who solicited his continuance among them. But at your earnest and affectionate request, he returned to Bristol, and after having preached about eight years among you, became colleague with his father in this church. So that he was your minister about thirty-two years. ‡

As a pastor he was faithful, laborious, and affectionate. His preaching was evangelical, experimental, and practical. His manner of address was grave, but not formal; animated, but not affected; commanding, but not assuming. And it pleased God

‡ He married, in 1762, Miss Sarah Jeffries, the only daughter of the Rev. Joseph Jeffries, of Taunton, Somerset; whose amiable character endeared her to all who had the happiness of her acquaintance. By her he had five children, three of whom are now surviving; she deceased in 1771. In June, 1774, he married Miss Sarah Hazle, the daughter of a very respectable family in Bristol, and now his mournful relict. In 1789, the Principal and Professor of King's College, in the University of Aberdeen, conferred on him the degree of Doctor in Divinity.

* At the Dissenting Academy at Mile-end, now at Homerton.

† Unicorn-yard, Southwark.

to crown the word thus preached with great success, as appears from the present flourishing state of this numerous congregation. Over the affairs of the church he presided with prudence, candour, and steadiness. He rebuked with all long-suffering, exhorted with all simplicity, and with a feeling heart administered comfort to the afflicted.

But his labours, in the pastoral office, were not confined to the house of God, and the houses of his friends. Many occasional sermons he published, and other tracts in defence of the leading truths of the Christian religion.* Particular mention should here be made of his late "Discourses on the doctrine of a crucified Saviour," which you received at his hand with so much pleasure, and which he presented you and the world, as a memorial of his firm attachment to that fundamental doctrine of Christianity, the atonement, which he had ever made the grand topic of his ministry. So far was he from being ashamed of the cross of Christ, that he gloried in it; for it had been the power of God to his salvation, and to the increasing joy of his heart.

And yet amidst the zeal he felt for the truth, he knew how to exercise charity towards those from whom he differed. He was no bigot; he could not be such, for he well understood the rights of private judgment, was sensible of the weakness of the human intellect, and felt the difficulties of truly upright minds on points wherein he and they could not agree. Every possible allowance, therefore, he was disposed

to make for the mistaken reasoning of others, not daring to attribute what he accounted error to a depraved temper, without such evidence of the fact as could not be resisted. And all who loved the Lord Jesus Christ in sincerity and truth, of whatever denomination, he cordially embraced, and was ever ready to serve to the utmost of his power. Zeal and love, steadiness and candour, seriousness and cheerfulness, integrity, I will add, and the most perfect frankness of temper, he considered not only as reconcilable, but as virtues which reflect a real glory on each other. With these, his profession as a Christian and a minister was adorned, while his general character was held among all ranks of men in the highest respect for probity, honour, and benevolence.

Imperfections he doubtless had, but they were of such a kind, and contrasted with such real excellencies, that they who knew him required but a moderate degree of candour to overlook them.

His good sense and piety, the education he had received, his acquaintance with men and things, and the knowledge he had acquired by diligent study and reading, all happily qualified him for the important office of tutor. A seminary for the instruction of pious young men for the ministry, had been long established in this city. But the respectability to which it quickly arose, upon his entrance on this department, was owing both to his generous and indefatigable exertions among his friends, and to the great ability, prudence, and diligence, with which he presided over this excellent institution. The improvement of those committed to his care in useful literature, particularly in those branches of it which,

* His *Address to the serious and candid Professors of Christianity*, should here be particularly noticed, as it was so well received; it passed through five editions.

with the blessing of God, might render them acceptable preachers of the word, was his earnest wish; and his incessant labours to that end were crowned with no small success. His sanguine expectations may, indeed, in some instances, have been disappointed; yet he had the happiness of seeing many churches in the neighbourhood, and at remote distances, supplied from hence with able and successful ministers. Nor will those worthy and useful men easily forget the obligations they owe to his excellent instructions, and wise counsels, all which they received from him, as with freedom and faithfulness, so also with fervent piety and endearing friendship.

Among the many schemes he meditated for the public good, those of erecting and supporting schools for the instruction of destitute children, and clothing them, and of building places of public worship in neighbouring villages, deserve to be particularly mentioned. In these offices of benevolence, so interesting to civil society, and to the welfare of individuals, he laboured with great zeal and activity. And while he stirred up others to their duty, he failed not himself to set them an example. A narrow, sordid spirit, he abhorred: on the contrary, as he loved, so he devised liberal things.

In the service of the churches far divided, and especially in the west, he exerted himself with ardent zeal, and indefatigable diligence. Of him it may be truly said, that "the care of the churches came upon him daily." Care to supply those of them which were destitute with suitable ministers; to procure temporal assistance for such as were in deep poverty; to give ad-

vice upon questions of importance; and to compose differences, which tended to reflect a dishonour on religion, and unhappily obstruct its progress. Many long and weary journeys did he take to ordain ministers, to meet his associated brethren, and in concurrence with them to forward, by preaching, and other social exercises, the cause of truth, piety, and love.

The last enemy he saw making hasty strides towards him, but he was prepared to meet him. Often had he expressed to me his wish to be gone, to recline his weary soul on the bosom of Jesus: to join associated angels and saints, and to drink at the fountain-head of those living streams which make glad the city of God.

In the interval between his first paralytic seizure, and that which put a period to his life, he had the possession of his reason, although a general langour prevailed over his frame. Great was the calmness of his mind, the gentleness of his spirit, and his patient acquiescence in the will of God; and with no small pleasure do his family recollect the pious and affectionate intercourses that frequently passed between him and them during his illness.

To such a degree of strength and vigour he recovered, in the course of about two months from his first attack, that we began to flatter ourselves with the hope, that it was the will of Providence he should not only survive, but resume his former station of active usefulness. God, however, in his infinite wisdom, had determined otherwise. On a sudden, the shock was repeated, and left him for two days in a state of insensibility; at the close of which, the 9th of August, 1791, he

gently fell asleep in Jesus, in the 54th year of his age. An age at which, in the course of nature, his continuance for ten or fifteen years longer might have been expected. In a sense, however, he might be said to have attained this last term, if we measure his life, not by the efflux of time, but by the variety and multiplicity of his active exertions for the glory of God, and the good of mankind.

ABSTRACT OF A SERMON

Preached by the Rev. J. Kinghorn, of Norwich, at the Anniversary Meeting of the Baptist Missionary Society, at Spa-fields Chapel, on Wednesday, June 25, 1817.

“Declare his glory among the heathen, his wonders among all people.”
Psalm xcvi. 3.

THE first time these words were recited in public, appears to have been on the occasion of removing the ark from the house of Obed-Edom, to the place which David had prepared for it; who, in his zeal for the honour of God, brought it forth from the concealment of a private dwelling, and directed that its removal should be marked with great solemnity. For this purpose, a company of priests, and a choir of singers, took their stations according to their appointed office, and the king himself furnished them with a psalm of praise. It was a joyous day; and as the procession moved on, the sentiments expressed in the song were calculated to animate the hearts of all true Israelites. They heard the high praises of God; and were commanded to declare his glory among the heathen, his wonders among all people. (See 1 Chron. chap. xv. and xvi.)

From the song of praise composed for that day, the psalm from which our text is taken was selected, and fitted for the general occasions of divine worship. By this means, the sentiments which it contains were repeated, and the command to declare God's glory was frequently enforced, as a part of a good man's duty. It is confessed by the ancient Jews, that this psalm has a reference to the Messiah; so that the application of its language to the Christian church descends to us as a kind of inheritance. In the period of the Jewish dispensation, it was the good pleasure of God that the heathen should behold his glory: the day began to break, and some scattered rays of divine truth spread abroad. In the time of the Saviour and of the apostles, the light shone powerfully on nations which had never before seen it. Since that period, it has, we trust, been expanding; but still there is reason to listen to the call of duty, as well as to the song of praise; and, on occasions like the present, to consider the direction—“Declare God's glory among the heathen, his wonders among all people.”

Here let us observe, I. What we are directed to make known: *God's glory, and his wonders.*

II. The command given; *Declare his glory among the heathen, and his wonders among all people.*

I. We are directed to make known, God's glory, and his wonders.

These include all that he has revealed to man.

1. The glory of God includes, a display of the revealed name and character of God.

This should always be made known to the heathen; and, although it may not, in every instance, be the first thing which

should be set before them; yet it must always be regarded as an important object of the missionary's attention.

The idolatry of both ancient and modern times is radically the same system. Whether we examine the classical mythology of Greece and Rome, or the coarse, polluted rites of the Hindoos, we shall find that each is marked with the same absurd reasonings, and produces the same licentious effects. It would be misemploying your time to mark their coincidence, yet an observation or two, derived from a slight survey of the general nature of idolatry, it is hoped, will be useful.

All idolatry appears to have one uniform character; it holds up to its votaries a list of superior and inferior deities. Although thoughtful men among the heathens have generally acknowledged the existence of a great Supreme; yet they have adopted and circulated the notion, that a number of inferior beings, either created or derived, partook of the divine nature, had some active share in the government of the world, and were fit objects of the worship of men.

Hence, what beauty and force appear in the first great commandment of revealed religion, "Hear O Israel, the Lord our God is one Lord."

All idolatry represents its deities as distinct in their existence, and frequently opposite in their designs, filling both heaven and earth with contention and confusion.

Compared with such a system, what a simple grandeur is there in the revealed character of our God!—that name into which we were baptized—the name of the Father, and of the Son, and of the Holy Ghost!—in which one

common divine nature shines through the whole, and the glory of all is combined in the salvation of man. And particularly, what a dignity is there in the character of Jesus Christ, who is not distinct in his being from his Father, but one with him; the brightness of his glory, and the express image of his person: who came, not on a scheme of private aggrandizement; nor to conduct an enterprize in opposition to his Father's pleasure; but, according to a preconcerted purpose, to execute that grand design for the salvation of man, which from before the foundation of the world had been hid in God.

It is also a remarkable circumstance, that when we examine the reasonings either of ancient or modern heathens, we find nothing in the train of their conceptions, which leads us to suppose, that in their view, the existence of such a personage as the New Testament describes, and calls the Son of God, the brightness of his Father's glory, and the express image of his person, was an impossibility: on the contrary, on some occasions they seem to have caught a glimpse of that glorious character which the sacred volume fully exhibits to our notice as God manifest in the flesh. Idolatry may, and does resist the evidence of the truth, taken as a whole; but it is not armed with any peculiar weapon against the character of the Son of God.

But, the glory of God includes, not only just general views of his revealed name and character, but also of his perfections, as they are manifested in the works of providence and grace. The gods of the heathens are vanity and lies: they did not make the heavens and the earth; and in their moral character they were the

patrons of every folly, and of every vice.

But the living and true God, whose glory we declare, is a God of power, who made and who upholds all things. A God of wisdom, which is seen in all his works, and which appears the more wonderful the more it is investigated. A God whose goodness is displayed in all parts of his dominion. A God who will judge the world in righteousness; but a God of compassion and mercy to all that call upon him with their whole heart; and whose holiness, shining through all the parts of his character, gives to each a peculiar lustre, and renders every attribute a real perfection. In the presence of such a Being, what reason is there to say, "Who is like unto thee, O Lord among the gods; glorious in holiness, fearful in praises, doing wonders! Exalt ye the Lord our God, and worship at his footstool, for the Lord our God is holy."

Such a display of the Divine character, forms one of the most important labours of those who declare his glory among the heathen. By this means a new standard is raised in the minds of men. Just sentiments respecting God work silently, but often powerfully. Some good is produced by them, even where the highest good is not effected. Men are taught to feel, that God is not the being they imagined:—that they live in his sight, that they must appear before him, and that with him they have a more intimate concern than with any other being in the universe: in one word, that he is the King eternal, immortal, invisible, the only wise God: who dwelleth in light inaccessible to mortal eyes, and full of glory! How just,

then, was the adoration of the prophet—"Who would not fear before thee, O thou King of nations, for unto thee it doth appertain!"

2. The glory of God includes also, a display of the way of salvation proclaimed in the gospel.

Were the Christian missionary to cease, when he had declared the glory of God's perfections, though he might convict the conscience of the heathen, he would leave him in despair. The more pure and powerful the divine Being is, the more reason is there for a sinner to fear.

Here the glory of the gospel, the brightest display of the glory of God, breaks in upon our view. The Christian missionary, while he unveils the wickedness of the wicked, and makes him feel ashamed at the exposure, can tell the amazed heathen what he never heard before,—that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

The glory of God is displayed in saving the wretched, the sinful, the vile, and that in a way they never would have conceived, through the atonement made by Jesus Christ. This method of salvation unites pity, love, and power, to an extent which passeth knowledge: and while it raises the sinner's surprise, his hopes are excited by the encouraging promises of the Lord and Saviour.

An appeal is made to the heart of the sinner by the manifestation of such mercy, and the suitability of the Saviour to his necessities; and thus he is led to look up to God. Perhaps he had been running a round of flagrant iniquity; but when he began to see the

evil of his ways, he was struck with the declaration, "the blood of Jesus Christ cleanseth from all sin." Perhaps he had been thoughtless, rather than peculiarly vicious; but he was aroused by the warning voice of the Lord, "What doth it profit a man if he gain the whole world and lose his soul;—what shall a man give in exchange for his soul?" Perhaps he had been seeking to establish his own righteousness, by unavailing devotions and useless austerities; but now he learns that he has been labouring utterly in vain;—that salvation cannot be bought;—that the sinner who believeth the gospel is justified freely by the grace of God, through the redemption that is in Christ Jesus; and that this is an infinitely better ground of hope than can arise from any works of righteousness he could ever perform. He sees, and he feels, that God's way of salvation substitutes principles for ceremonies; it does not merely reform his notions, it renovates his heart.

There is something in the gospel so different from human wisdom, that man calls it foolishness: yet it is wisdom of a superlative nature. The wisdom of man always aims at meriting heaven. It has constantly something of a superstitious kind mingled with it; something of a worldly nature as a lure; something showy to amuse and attract. The wisdom of man would never have supposed, that the religion of Jesus would have produced any great effect. It was so pure in its principles—so elevated in its motives—so opponent to the ruling passions of the human heart—so likely to stir up all its sediment, that human wisdom would have laid it aside, as not fitted

to produce the reformation of man. Instead of admitting that the tree must be made good in order that its fruit might be good, and for this purpose applying the truths of the gospel as the means of its renovation, human wisdom would have been for using methods of its own, in the vain hope that culture would gradually change its nature.

But the wisdom of God points out a more excellent way. It begins by showing men what they are, and what they need. It produces in their minds superior principles, and excites sublime expectations; it leads them to look forward to eternity; it directs their attention to the work and glory of the Lord Jesus Christ; it bends the soul to the will of God, and enables it joyfully to submit all its concerns to the direction of our Father in heaven; and in the exercise of holy hope, because the love of God is shed abroad in the heart, the convert from dumb idols casts them away "to the moles and to the bats," and, in the exultation of his heart says, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

3. But, while we declare God's glory, we must also make known those wonders, or grand facts, by which the glory of God has been either exhibited or illustrated.

Divine revelation displays a train of facts, which are calculated to impress us with just sentiments of the being and glory of God. Created beings could not be witnesses of the first displays of creating power; but while from his works we see evidence of the existence of God, divine revelation informs us of a chain of wonders, which prove that he who made the world, hath spoken

to man, and displayed to him his divine glory. In the time of Moses, God's great works were performed in the presence of the whole Jewish nation; the surrounding heathens heard of them and were afraid. In succeeding times, God's power was often manifested, in proof, that he who made the heavens and the earth was the God of his people Israel. Hence that tone of superiority which is so perceptible through the whole of the Old Testament. The Hebrew prophets speak of God, and of his glory, like men who were fearless of contradiction; and in a manner to which there is nothing similar in the writings of the heathen.

But that which principally concerns the Christian missionary is, to declare God's wonders in the great facts which relate to our Lord Jesus Christ: to his character, his miracles, his death, his resurrection, his ascension, and the descent of the Holy Spirit.

These are the basis of Christianity; all the doctrines, and all the duties of the gospel, are connected with them, or emanate from them. As facts, attention is due to their external evidence; to that moral demonstration which proves that they were realities, not delusions. It is of great consequence to be able to say, we have not believed cunningly devised fables. This useful field of inquiry is frequently too much disregarded. A minister of the gospel at home needs a portion of this knowledge: to a missionary who has to contend with sceptical and metaphysical bramins, it is indispensable. It would be a reproach not easily wiped off, could they say, You come to teach us a new religion, and cannot produce a reasonable statement of the evidence by which it is supported!

Still, that internal evidence which arises from a survey of the history of the gospel, the comparison of its parts, and the general impress of the whole, forms the great subject on which the missionary should insist, while he is declaring God's wonders among the people. Here, what a theme he has before him! Let him compare the actions of the holy and benevolent Son of God, with the histories which the heathens themselves give of their cruel and licentious deities; and then let him ask which deserve the most regard? Which of the pretenders to divine revelations, either in classical or oriental histories, ever proved his commission from God in the presence of surrounding multitudes, by signs and wonders, and divers miracles? Which of them, by purity of life, and ardent elevated zeal for the salvation of their hearers, commended himself to men's consciences as in the sight of God? Which of them made his appeal to surrounding witnesses, and said, These things were not done in a corner?

There is a grand originality in the theory of the gospel, which exceeds the powers of human invention. When we consider the life and character of Jesus Christ, his humility, his benevolent labours, his miracles, so numerous, so different in their nature from any others on record; when we call to view his death, the awful solemnities with which that event was invested, in proof that he was the Son of God; when we reflect on his subsequent resurrection, his ascension into heaven, and the new, singular, and extended proof of his power and glory, manifested in the diffusion of the Holy Spirit, we are compelled to say, This is the finger of

God. Who could have imagined such a train of circumstances, had they never existed? Who would have ventured to appeal to surrounding multitudes for their truth, if none had either seen or heard of them? Who could have drawn such a picture as the evangelists have given us of Jesus Christ, had there been no original? If these wonders are not facts, they are vile and unaccountable impositions. Here, then, we ask with boldness, had it been possible for human genius to have devised the doctrine and history of the gospel, would a good man have dipped his pencil in falsehood, to have drawn such scenery: or, could a bad man have had his mind elevated to such conceptions? The gospel carries such marks of authenticity, that the display of its wonders seldom fails to excite the exclamation, "What hath God wrought?"

Let us now consider,

II. The command here given, *Declare this glory, and these wonders to all people.*

When we observe the exclusive nature of the Jewish dispensation, it is singular that such a command should be given to the people of Israel. But it was always the will of God that his glory should be made known to man. In the course of divine Providence, the Jews had widely diffused the knowledge of God. If we observe the very distant countries from which Jews and proselytes came to Jerusalem to worship, mentioned in Acts, chap. ii. we shall see sufficient evidence in support of this remark.

Still the great means of making known God's glory is *the gospel*. Our blessed Lord said to his disciples, when he gave them

their commission, "Go ye, and teach all nations: preach the gospel to every creature." By his authority the door of faith was opened to the whole world. At first the apostles confined their attention to the Jews: but afterwards they proclaimed the gospel to "Jews and Greeks, Barbarians, Scythians, bond and free."

While we plead for the spreading of God's glory, an objector may say, Why is it your duty to send the gospel so far off? let the heathen find their own way to heaven. Why! we reply,

1. Because Christianity is God's appointed means of bringing men to heaven.

Since those who make the objection to which we now reply, profess to believe the truth of the gospel, it is perfectly correct in us to proceed on the ground of what is stated in the New Testament. Now it is clear, that the impress of the whole of that sacred volume is, that the gospel is God's appointed way of conducting men to heaven. "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent." A part of the crime of the Jews was, that they forbade the apostle to speak "unto the Gentiles, that they might be saved."

But, replies the objector, surely God does not condemn all who never heard the gospel: doubtless he accepts those who come unto him according to the best information they have, in sincerity of heart.

To this we answer, The only man who lived after the full proclamation of the gospel, whom we can represent on any good evidence as accepted of God, before he heard it, was Cornelius. It might be said of him, he

needed not the gospel; he was accepted of God, and would have been saved without it. Yet he was directed to send for Peter, who should tell him words whereby he should be saved. Acts, xi. 14. None would venture to condemn Cornelius had he died before Peter arrived; yet his acceptance before God aggrandizes the importance of the gospel message: the man who seemed not to need it, was not to be saved without it.

But merely to shorten the discussion, suppose we grant, for the sake of argument, that some among the heathen may be brought to heaven, without an actual knowledge of Christ; the cases which, on any calculation of probability, belong to that number, are so few, that the importance of communicating the gospel to the people at large is not at all diminished by them. If a fatal disease was overspreading a country, would it be a reason why an infallible medicine needed not be sent thither, that one in a million escaped death without the application of the remedy? Certainly not.

2. It is the design of the great Head of the church, that his gospel should be declared to all people.

This is evident from the first impulse given to the system. His disciples were directed to preach it unto every creature. It is true they have long since left the world, and their successors had neither their inspiration nor authority; but the Lord seems to include all who should follow them in this great work, as forming only one body, by saying, "Lo I am with you alway, even unto the end of the world." It is inconceivable, that he should send abroad his gospel, and

show that it was fitted for all nations, if he intended it only for temporary or partial circulation. We ask, then, where is the evidence that his commission is not still in force? After such a direct law for the spread of the gospel, where is the evidence of its repeal? Where is the proof that the servants of Christ are absolved from the obligation of extending his truth any farther?

It is the express design of the great Head of the church, which he has declared in various prophecies, that his saving health should be known among all nations. Here we might call to your recollection the beautiful language of the 72d Psalm; the forcible declaration of the 2d Psalm; and the sublime predictions in the book of Isaiah: "All flesh shall behold the salvation of God. He (the Messiah) shall judge among the nations, he shall rebuke many people; they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they have war any more." In the Apocalyptic visions of John, it is declared, "the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our God, and of his Christ, and he shall reign for ever and ever." Another angel was seen flying, "having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people." These declarations mark design. If it be asked, how are they to be fulfilled? we ask, in reply, How have they been fulfilled thus far? Who brought the gospel to Britain? Who spread it through Europe? Who

carried it to America? Christianity has always been diffused by means of the zeal and activity of Christians themselves.

8. The spirit of the gospel leads good men to be active in spreading it abroad.

Who that hath felt the worth of his own soul, hath not ardently desired the salvation of others? When the heart is renewed by Divine grace, this desire springs up like a native production. The Christian then sees the excellency of the gospel, and he ardently prays that others may be brought to the knowledge of God in Christ Jesus. He uses such means as he has in his power, to call their attention to their everlasting interests; he carries their respective cases to the throne of grace, and with a heart overflowing with Christian feeling, he ardently prays, "O that Ishmael may live before thee!"

Such is the effect of the gospel on his mind while he views those with whom he is connected at home; he looks abroad, and he earnestly desires that those who are afar off may be brought nigh by the blood of Christ: and hence arises his zeal for the spread of the knowledge of God to the ends of the earth.

But here it may be said, how is it that this zeal for the spread of the gospel into heathen lands did not arise before?

We will tell a plain unvarnished tale: Though the spread of Christianity has, in all instances, been owing to the principle now laid down, yet, for a considerable part of the last century, it appeared impossible to circulate the scriptures, and preach the gospel, among the heathen, in the manner in which it is now done, and for that very reason it was not attempted. At that time

we had not the means of carrying such a design into execution. For this reason, whenever the idea came across the mind of any one, it was dropped, because there was no visible method by which it could be accomplished.

At length, the subject came forward in a powerful manner. The various difficulties which attended it were seriously considered. Prayer was offered to God for his gracious direction. Circumstances in Providence were encouraging in a manner not seen before. Missionaries offered themselves; and such, as we have just reason to say, were eminently raised up for this great work. The labour was begun; and we are come, this day, to celebrate the goodness of God in having so far, and so successfully carried on the designs of his glory, by the means of the BAPTIST MISSION.

When the people of Israel were commanded to make ready that they might pass over Jordan, and the priests were directed to go first, and bear the ark of the Lord, it was at a time when Jordan overflowed all its banks, and when the passage, without a miracle, was an evident impossibility.

My brethren, had some of us been there that morning, and had we been appointed to bear the ark of God, and march forward, when we came to the last declivity, within a few steps of the water, and no symptoms of a passage appeared, how would our faith have been put to the test?—With what palpitation of heart should we have proceeded? Nor was the difficulty removed, till the feet of the priests were dipped in Jordan; and then the waters stood up as a wall, and the most timid of the Israelites

could march through with confidence and exultation.

Others have laboured, and we have entered into their labours. It was after much prayer, and in the exercise of great faith in God, that our first missionaries left their native land, and crossed the mighty ocean, for the purpose of declaring the glory of God among the heathen. For a long time they had many difficulties to encounter, and many discouragements to bear. Many prayers were daily ascending to God: many tears were dropped at the throne of grace: many a sigh escaped their anxious breasts. The night was long—it was dark—it was tempestuous: but, at length, the morning appeared, and we now, with them, rejoice in the loving kindness of God.

It is too late to say, that the heathen are incapable of receiving the gospel; or, that God will not now, as in former days, give testimony to the word of his grace. He hath not deserted a preached gospel: caste can be broken: the heathen can be converted to God: the Lord does make bare his arm: the word of God is received and read with avidity: and the joyful news frequently arrives, that men “turn from dumb idols to serve the living God, and to wait for his Son from heaven, even Jesus, who delivereth us from wrath to come.” Still, we acknowledge, that all that has been hitherto effected, is little in comparison with what we hope will be accomplished. The purest joy is damped by the recollection, how large a part of the world still lies in wickedness: “the dark places of the earth are full of the habitations of cruelty.”

But when a beautiful morning rises, who does not feel ani-

mated? When the glory of the Lord is spreading abroad, who can restrain the grateful hosannah? When first fruits are offered to the Lord, who ought not to rejoice, that the harvest is at hand?

Here, then, the appeal comes home—are we willing “to come to the help of the Lord against the mighty?” Shall those who have left their native land in this grand cause, not have that support which it is in our power to afford?

Look at the missionary, and consider his labours. He expects toil—he endures many privations, disappointments, and sorrows. He must be content to sow a seed, the increase of which is to be reaped on a far distant day. He must be content to suffer many things in opposition to the name of Jesus; and to find his efforts, in a thousand instances, opposed, neglected, scorned. All this he must learn to bear with patience, and still go forward in the work of the Lord.

When he commences his career, he begins without experience, and yet so much depends on his prudence and his zeal, that he needs the wisdom of age, and the constant aid of the Almighty. If worthy the office he sustains, how considerately, how cautiously, how holily will he endeavour to have his conversation among men.

The missionary, who enters into the spirit of his work, must voluntarily banish himself from his country. He must prepare to become a citizen of other climes. So much labour is necessary to enable him to be useful, that he ought not to think of returning home, except as an event merely possible. It is to be expected that he will cast many a look at the setting sun,

and with emotion will say, it is now leaving us, and shining in its full strength on my beloved country; where I have left many, dear to my heart by every tie, endeared the more by distance; but whom I must never see again, till the resurrection morning!

Such are his labours, and such, sometimes, will be his feelings. If he labours for God, he shall not be without honour; but this he will obtain, only if he does not seek it. He must not permit the expectation of applause to enter his bosom. He must be a man of God; he must strive and pray, lest he be assailed by any of the forms of wordly ambition.

While engaged in so glorious a cause, shall we forget him? Shall we not encourage him? Shall we cease to pray for him, and for the cause in which he is only an instrument? Let us show, that we remember him for his works' sake, and with renewed ardour pray that the kingdom of God, which he labours to promote, may come with power, and that he may see the work of the Lord prosper in his hands.

The BAPTIST MISSION, whose cause we plead to day, has been favoured in a manner that demands our ardent gratitude. Hitherto the Lord hath helped us. The way is opened: the scriptures are translated, and in the course of translation, into a number of the languages of the East, to an extent which, a few years ago, would have been thought an impossibility.

The method of carrying on this great work is now explained. The machinery of living agents is collected, and in full action. Every degree of assistance now goes directly to the main point—the translation and spread of the scriptures. The voice of God's

word is distinctly heard: natives preach the gospel: learned assistants are engaged in helping to translate the Bible into the languages of their respective countries: the votaries of heathenism are often induced to render their aid in this great work; and thus witnesses for the living God are subpoenaed to attend even from the very temples of idols.

Shall such a cause languish for want of support? Every heart answers, No!

The metropolis of our country has contributed its wealth, its sons; and its daughters; and what is, in many views, equally important, its watchful labours and its fervent prayers. May God return you an abundant reward! You are come to-day, to show that you are not weary in well doing. Proceed with vigour, beloved brethren, in this great work. Let us join hand and heart, exertion and prayer, in this sacred cause; that God's "way may be known upon earth, his saving health among all nations." The Lord hasten the time, when "a loud voice shall be heard in heaven, saying, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: to him be glory for ever and ever, Amen."

REMARKS

ON 2 COR. v. 16.

"Wherefore henceforth know we no man after the flesh, yea, though we have known Christ after the flesh, yet now henceforth know we him no more."

FROM the 14th verse of the preceding chapter, the apostle expresses his faith in, and hope

of, the life and immortality which is brought to light by the gospel, and the effectual support which he and his fellow labourers found in it, whilst they bore about in their bodies the putting to death of the Lord Jesus, because they testified the gospel of the grace of God. This faith and hope, whilst they supported them in their sufferings, wrought in them also a desire to be absent from the body, and to be present with the Lord. These had no tendency to make them negligent in their work, but contrariwise diligent, for though they needed and earnestly desired rest, they refused not to labour; they were well aware that they only who endured to the end of the race should receive the crown of life which God had promised to them who love him. Wherefore they say, "We labour that whether present or absent we may be accepted of him, for we must all appear before the judgment seat of Christ, that every man may receive the things done in the body, according to that he hath done, whether good or bad."

From the 11th verse to the end of this chapter, the apostle gives the church of God at Corinth an account of the manner in which he and his fellow labourers exercised that ministry of reconciliation, which was committed to them as the ambassadors of Christ Jesus, by commending it to every man's conscience whether Jew or Gentile, in the sight of God. In these labours they were peculiarly diligent and devoted, for which he assigns the most weighty reasons from the eleventh to the sixteenth verse, while the love of the good Shepherd who gave his life for the sheep, not for those of the Jewish nation only, but for those also among the Gentiles

who were not as yet of this fold; but whom he must also bring in, that there might be one fold and one shepherd, was the cause of that extensive publication of the message of reconciliation which they managed.

Considering, then, the gospel which they had received to testify, as the ordinance of Christ for gathering into the fold of God all the flock which he had purchased with his blood, both Jews and Greeks, he adds, verse 16, "Wherefore henceforth know we no man [κατα] according to the flesh, yea though we have known Christ according to the flesh, yet now henceforth know we him no more." Before the memorable events of the death, resurrection, and reign of Jesus, the word was confined to the seed of Abraham according to the flesh, for to them was committed the oracles of God, and even while Jesus was upon earth, he limited his own ministry, and that of his disciples, to the lost sheep of the house of Israel, and forbade them to enter into any of the cities of the Samaritans: and till this eventful period also, the true church of the living God was mostly composed of Jews, who through grace believed in the promised Messiah, and waited for the consolation of Israel, with the exception of a few Gentiles, who through the mercy of the Most High trusted under the wings of the Lord God of Israel.

Now, however, the time was come which the voices of the prophets predicted, that God should form a people to himself from among the Gentiles, who should shew forth his praise, when the whole earth should be filled with the knowledge of the glory of the Lord. Therefore instead of being confined in their ministry

to one nation and people only, the field of their mission is the whole world, and their message to every creature, so that they regarded no man on account of his connection according to the flesh, but affirmed constantly, that there was no difference between the Jew and Greek, for the same Lord over all was rich unto all who called upon him, and that whosoever should call upon the name of the Lord should be saved.

In the last clause of this verse, the apostle states another reason for their holding all men upon a level in their ministry—"Yea though we have known Christ after the flesh, yet now henceforth know we him no more." Without mentioning the various views which have been given of this clause, I shall simply state what appears to me to be the meaning of the apostle.

The word *Christ* in the scriptures is sometimes put for the person of Christ, John, iv. 25; for the doctrine of Christ, Eph. iv. 20; for the benefits of Christ, Heb. iii. 14; also for the Christian temper, Gal. iv. 19; compare 2 Cor. iii. 18. Here, however, I think it is to be considered as referring to the church, body, or kingdom of Christ, which it also frequently signifies: see Rom. xii. 4, 5; 1 Cor. xii. 12. In allowing the word to have this meaning in the passage before us, all difficulty in it disappears, and it becomes at once pertinent and plain. Though we have known the church of Christ consisting of the seed of Abraham according to the flesh, yet now henceforth know we *it* (the pronoun *him* is supplied in our version) no more in this character. Until this happy time of Jesus being crowned with glory and honour for his

sufferings and death, the church of Christ as it appeared outwardly was connected with a worldly kingdom, and the members of it were distinguished from the nations around them by bearing in their flesh circumcision, the token of God's covenant, although even then they were not all the true Israel who were of the nation of Israel, neither because they were the seed of Abraham according to the flesh, were they all the children of God, for then, as well as now, it consisted of the children of Abraham's faith, who had their hearts circumcised, and desired the better country. Christ's kingdom now, however, was to appear without any such carnal confidence or connections: hence Jesus, describing the nature of his kingdom, John, xviii. 36, says, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Intimating by the adverb *now*, that formerly it appeared in this connection, but that a full and final separation had taken place, and that the subjects of his kingdom *now*, were such as were of the truth, and manifested that they were of it by hearing his voice. And he saith also in another place, "except a man be born again, he cannot see nor enter into the kingdom of God." The striking similarity that there is between this passage in John, xviii. and the verse under consideration, tends greatly to confirm this meaning which we have affixed to it; Jesus saith, "*now* is my kingdom not from hence:" and his apostle saith, "though we have known it after the flesh, yet *now* henceforth know we it

no more." The apostle's inference from this verse in the following one confirms the view we have taken of it: "Therefore if any man be in Christ he is a new creature;" the meaning of which, from its connection, I take to be, if any man, Jew or Gentile, belong in reality to the church, body, or kingdom of Christ, he is a new creature, or one who is born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God. "Old things are passed away, behold all things are become new;" this concluding clause, from its connection, I conceive, has no reference to the change which has been effected upon the person, who is a new creature, but unto the change of the dispensation to which the apostle had been alluding, as the cause of his regarding no man according to the flesh in his ministry, or management of the church of Christ, the time had arrived when the Lord had made a new covenant according to his promise, and the old covenant or dispensation was ready to vanish away. I find Dr. Owen, in the second paragraph of his 39th Exercitation, takes the same view of the above clause of this verse: his words after quoting it are, "The old law, old covenant, old worship, old sabbath, all that was peculiar to the covenant of works as such, in the first institution of it, and in its renewed declaration on mount Sinai, are gone and antiquated," &c. and all the old things which have passed away, and those which have become new, Paul affirms in the next verse "are of God (*i. e.* he is the Author of the change) who both reconciled us to himself by Jesus Christ." And does not the same rule of interpretation direct

us to the true sense of Gal. vi. 15, "For in Christ Jesus (*i. e.* the church of Christ Jesus,) neither circumcision availeth any thing, nor uncircumcision, but a new creature." None of these promotes nor hinders access thither, nor adorns nor debases disciples there; the new creature is all in all.

The scope of the passage which we have been considering seems to be this: it is as if the apostle had said,—Being fully persuaded that Jesus hath purchased eternal redemption for all his followers, of every kindred and tongue, and people and language, and knowing that now his church is no more confined to any nation or people exclusively, but that it is a general assembly of sinners, out of every nation, and of every description; therefore in our ministry we acknowledge no man on account of his connections according to the flesh, but, as the ambassadors of Christ, we beseech the world, or men of all nations, to be reconciled unto God.

From this scripture it appears, that the Root of Jesse now stands for an ensign of the people, that to it "the Gentiles seek, and find his rest to be glorious;" and that his church is now a general assembly of believing sinners, of such, and of such only, as worship God in the spirit, and in the truth, by rejoicing in Christ Jesus, and having no confidence in the flesh.

Reader:—Art thou in Christ Jesus? The question is inexpressibly important: presume not that this is thy privilege, if thou art not a new creature; but if so, as a saved Gentile, let that whole life be spent in glorifying God for his mercy, in calling thee beloved, who wast not beloved; yet,

upon the other hand, if thou art still in the gall of bitterness, and bond of iniquity, O hear now, that thy soul may live, the merciful message by which thou art besought to be reconciled unto God, for he hath made his Son a sin-offering, though he knew no sin, that sinners might be made the righteousness of God in him. Since the days of John the Baptist, this kingdom of God is preached, and men of every description press into it, and Jesus assures thee, that "if thou come to him, he will in nowise cast thee out."

B.

ANECDOTES.

An incorrect statement having been given of the anecdote to which Dr. Ryland referred, in his speech before the Baptist Irish Society, he has requested us to insert a fuller account of the conversation between Dr. Cotton Mather and the Indian Chief, which we think will be acceptable to our readers.

IN the year 1696, Bommaséen, a chief of the American Indians, was a prisoner at Boston, in New England, with some others of his countrymen. He desired a conference with one of the Boston ministers, which was granted him; and he told that minister, (which was, no doubt, Dr. Cotton Mather himself,) that he wished to be instructed by him in the Christian religion, for he was afraid that the French had imposed upon them, in what they had taught them respecting Christianity. The Doctor inquired of him, what appeared to them most suspicious of the things taught them by the French. Bommaséen said, that the French had told them, that the Lord

Jesus Christ was of the French nation; that his mother, the Virgin Mary, was a French lady; that they were the English who had murdered him; and that whereas he rose from the dead, and ascended to heaven, all that would recommend themselves to his favour, must avenge his quarrel on the English, as far as they could. He asked the minister, whether these things were so, and prayed him to instruct him in the Christian religion. The Doctor considering that the humour and manner of the Indians was to have their discourses managed with much of similitude in them, looked about for some suitable object, from whence he might with apt resemblances convey the ideas of truth into the minds of savages; and thought none would be more agreeable to them than a tankard of drink, which happened then to be standing on the table. So he proceeded in this method with them.

He told them, that our Lord Jesus Christ had given us a *good religion*, which might be compared to the *good drink* in the cup on the table. That if we take this good religion (even that good drink,) into our hearts, it will do us good, and preserve us from death. That God's book, the Bible, is the cup wherein that good drink of religion is offered unto us. That the French, having the cup of good drink in their hands, had put *poison* into it; and then made the Indians to drink that poisoned liquor, whereupon they ran mad, and fell to killing the English, though they could not but know it must issue in their own destruction. That it was plain the English had put no poison into the good drink, for they set the *cup wide open*,

and invited all men, even the very Indians themselves; (into whose language Mr. Eliot had translated the scriptures,) to come and see, before they taste. But they might fairly infer, that the French had put poison into the good drink, because they kept the *cup fast shut*, (the Bible in an unknown tongue,) and kept their hands upon the eyes of the Indians, when they put it to their mouths.

The Indians expressing themselves to be well satisfied with what the Doctor had hitherto said, prayed him to go on, showing them what was the *good drink*, and what was the poison which the French had put into it.

He then set before them distinctly the chief articles of the Christian religion; with all the simplicity and sincerity of a Protestant; adding upon each, This is the good drink in the Lord's cup of life: and they still professed, that they liked it all. Whereupon he demonstrated to them, how the Papists had, in their idolatrous popery, some way or other depraved and altered every one of these articles with scandalous ingredients of their own invention; adding upon each, this is the *poison* which the French have put into the cup.

At last he mentioned this article—"To obtain the pardon of your sins, you must confess your sins to God, and pray to God, that he would pardon them for the sake of Jesus Christ, who died for the sins of his people: God loves Jesus Christ infinitely; and if you place your eye on Jesus Christ only, when you beg the pardon of your sins, God will forgive them. You need confess your sins to none but God, except in cases where men have known your sins, or have been hurt by

them; and then those men should know that you confess your sins; but after all, none but God can pardon them." He then added, "The French have put poison into this good drink; they tell you that you must confess your sins to a priest, and carry skins to a priest, and submit to a penance enjoined by him; and this priest is to give you a pardon. There is no need of all this: it is nothing but French poison all of it."

The poor wretches appearing astonished to meet with one who could so fairly put them into a glorious way of obtaining the pardon of their sins, and yet take no beaver skins for it, fell down upon their knees in a rapture of astonishment, and getting his hand into theirs, fell to kissing it, with an extreme show of affection.

He shaking them off, with dislike of their posture, Bommaseen, with the rest of them, stood up, and first lifting up his eyes and hands to heaven, declaring that God should be the judge of his heart in what he said, spoke thus: "Sir, I thank you for these things; I resolve to spit up all the French poison; you shall be my father, I will be your son; I beseech you continue to instruct me in that religion, which may bring me to the salvation of my soul." The Doctor adds, "Now God knows what heart this Indian had when he so expressed himself: to him let us leave it."

Dr. Mather's Magnalia Christi Americana, book vii. p. 88.

The other story to which he referred, was the following:

THE late Rev. Mr. Townsend, of Pewsey, author of "Travels in Spain," &c. assured Dr. Ryland, that when he was in that country

he embraced every opportunity he could find of hearing sermons; but that he never heard a sermon, nor heard of a sermon, preached by an archbishop, a bishop, or a parish priest; all the sermons were delivered by the monks: and none of these sermons were on any topic of divinity, or any branch of morality; they were always in the praise of some saint, or on the virtue of some ceremony. He said he read a printed sermon, in which the preacher stated, that a man was sent to purgatory who had been a very devout worshipper of the Virgin; but when she found this to be the case, she went and *scolded* her Son, for suffering a man to go to purgatory who had been so devoted to her service; on which he made his *apology* to his mother, and ordered the man to be instantly released.

ON DEATH.

IT is the most certain known experienced truth in the world, that *all men must die*, that the time of that death is uncertain, and yet most certainly it will come, and that within the compass of no long time; though the time of our life might be protracted to its longest period, yet it is ten thousand to one that it will not exceed fourscore years; where one man attains to that age, ten thousand die before it; and this lecture is read unto us by the many casualties and diseases that put a period to the lives of many, in our own experience and observation; by the many warnings and monitions of mortality that every man finds in himself, either by the occurrences of diseases and weaknesses, and espe-

cially by the declinations that are apparent in us if we attain to any considerable age; and the weekly bills of mortality in the great city, where weekly there are taken away, ordinarily, three hundred persons. The monuments and graves in every church and church-yard, do not only evince the truth of it, whereof no man of understanding doubts, but do incessantly inculcate the remembrance of it.

And yet it is strange to see, that this great truth, whereof, in the theory, no man doubts, is *little considered* or thought upon by the most of mankind: but notwithstanding all these monitions and remembrances of mortality, the living lay it not to heart, and look upon it as a business that little concerns them; as if they were not concerned in this common condition of mankind, and as if the condition of mortality only concerned them that actually die, or are under the immediate harbingers of it, some desperate or acute diseases; but concerned not them that are at present in health, or not under the stroke of a mortal sickness.

SIR MATTHEW HALE.

A WISE and due consideration of our latter end is neither to render us a sad, melancholy, disconsolate people, nor to render us unfit for the businesses and offices of our life; but to render us more watchful, vigilant, industrious, sober, cheerful, and thankful to that God, that hath been pleased thus to make our lives serviceable to him, comfortable to us, profitable to others, and after all this, to take away the bitterness and sting of death, through Jesus Christ our Lord.

SIR MATTHEW HALE.

Juvenile Department.

HISTORICAL ESSAYS.

No. V.

On the corruption of Christianity in Britain, during the reigns of William the First and Second.

WHEN we contemplate the character of God as a holy, just, omniscient, and all-powerful Being, and consider our complete indebtedness to him, it is very evident that religion, which consists of faith in what he has revealed, and obedience to what he has commanded, is a very serious thing: nor does it seem possible to imagine a condition more awful, than that of those who are gratifying their unhallowed dispositions and desires under its mask, by their misemployed influence leading the blind, and thus heaping to themselves wrath against a day of wrath. To make religion a secondary consideration, while, from its important nature, it cannot really exist but as a primary object, is deplorable delusion, or dreadful hypocrisy; yet, how often has it been done by individuals from mistaken interest, and by states from worldly policy.

The victorious William, with the prospect of whose remarkable enterprise we left our young friends in No. IV. of these Essays, was partly indebted to the policy of the ecclesiastics for his success, and he was not deficient in that kind of acknowledgment which was most acceptable to them. Having taken the standard of the unfortunate but brave Harold, his kingly predecessor, he sent it, with other presents, to the Pope. The papal benediction, which sanctioned his invasion, procured him prayers for success at many of the French monasteries and churches, for which liberal returns were made them, and, amid this supposed pious bounty, the English monks were

not forgotten. At Hastings, dear from his victory, a new convent was founded, about A. D. 1067, from the situation and heterogeneous name of which, *Battle Abbey*, it might have been inquired, whether it was not rather designed to perpetuate the remembrance of their disgrace than to serve the purposes of their piety.

It is an admirable feature in Christianity, that its claims, so far from interfering with the exercise of civil power, strengthen it. Christ, the great Head of the church, in his finished example of a life of devotedness to God, omitted not the important duties of a subject. "Tribute to whom tribute is due—Render to Cæsar the things that are Cæsar's—Put them in mind to be subject to powers," are scriptural inculcations, in direct opposition to which has ever been the daring conduct of his pretended representatives. Pope Alexander, who had, as we have noticed, sanctioned the Conqueror's scheme, fully intended to share his success; nor would the standard of a fallen king, and a few costly donations, satisfy the desires of an ambitious mind. Great as already was the deference to the *Holy See* in England, it fell far short of what was wanted. The acknowledgment of primacy, unaccompanied by dominion, was a comparatively empty advantage. No sooner, therefore, was the establishment of William's authority evident, than Ermenfroy, Bishop of Sion, arrived with the new character of the Pope's *legate*—sad character for England. If more evidence were needed to prove the hypocrisy and baseness of the pontiff and his agents, the conduct of this new personage, who submitted, from policy, to be the tool of the Conqueror, affords it. This Norman prince had the greatest aversion to the English, nor could the imposing consideration of sacred habits and

employments secure from the effects of his incurable aversion. The see of Canterbury was held by Stigand, a native, who, about A. D. 1070, was summoned before the *legate*, and a council of prelates and abbots at Winchester, and accused of three invented crimes: the holding of the two sees of Winchester and Canterbury—a frequent practice before; the officiating in the pale of his predecessor—a mere ceremonial; and the having received his own pall from Pope Benedict IX. who had been since *deposed*—an unavoidable circumstance with those whose promotion happened at that time. The persecuted man, whose real crime in William's estimation was that of being a native, was degraded, impoverished, and imprisoned during the remainder of his life: nor was he the only prelate who suffered so severe a fate. These transactions, disgraceful as they were to Rome, were attended to from its interest. To employ this power in the affair was to acknowledge its superiority, and though the ability and intrepidity of this king prevented present greater encroachments, the foundation was laid for direful ecclesiastical tyranny in future periods.

In the succeeding reign, under the disguise of religion, commenced those memorable, but disgraceful, adventures, called the Crusades; to signalize himself in which, Robert, the Duke of Normandy, actually sold his dominions to his brother, William Rufus: but we purposely pass over them now, intending to comprehend those romantic excursions of different reigns in one paper.

A king, in these rude and superstitious ages, could hardly have a more dangerous, and certainly not a more troublesome, enemy than a haughty imperious ecclesiastic: this was a calamity experienced by William II. It was no uncommon thing for the monarch to find his greatest torment in the priest he had raised from obscurity; and such was the infatuation of the people, that their allegiance to their prince often gave way to their blind devotion to their spiritual leaders. William had promoted Anselm, a Piedmontese, to the important see of Canterbury; who, although he seem-

ed to accept the dignity with reluctance, entered upon its duties with zeal. The priests were fond of showing their authority, and when weighty affairs offered them no opportunity, trifling occasions served. There was a strange fashion in this age of wearing long shoes, the toes of which were turned up and decorated with some ornament, supported by gold or silver chains attached to the knees: against this very ridiculous mode the clergy in vain inveighed, the people persevered in the use of them as long as they chose. They were more successful against the fashion of long and curled hair, which they succeeded in having cropped, refusing ashes on Ash-Wednesday to the disobedient.

In these trifles the king did not attempt to interfere. The late king had ever insisted, that no pope should be acknowledged in his dominions without his consent; in the exercise of this prerogative his son was equally zealous. At this period appeared the strange inconsistency of two individuals contending for the papacy, Urban and Clement, either of whom was of course qualified for the infallibility and perfection of this office. William was enraged that Anselm should dare to acknowledge the former, while he intended to favour the latter. He called a synod at Rockingham, hoping to depose the disobedient prelate, but the clergy declared it could not be done without a pontiff's authority. William afterwards himself countenanced the claims of Urban, which terminated the unpleasant disagreement. A new occasion soon succeeded to manifest their animosity. Anselm sent his quota of soldiers for the expedition against Wales, most miserably equipped, justifying his conduct by the king's withholding some of the revenues of his see, and appealed to Rome against such injustice. The prelate, to avoid the consequence of the royal indignation, quitted the kingdom, and was received by Urban as a martyr to the cause of religion; and had the king been a less powerful and able monarch, the punishment of excommunication, which was threatened,

would have been inflicted. Anselm was not inattentive to the interests of the church abroad. He assisted at the Council of Bari, about A. D. 1097, where the homage of the clergy to laymen for their benefices was forbidden, and censures denounced against all priests who should give, and all laymen who should require it; for it was contended, that the right of church preferments belonged to the clerical order alone. In rendering this homage, it had been usual for the vassal, on his knees, with his joined hands between those of his lord, to swear fealty to him: but, that holy hands, which, according to the blasphemous doctrine of transubstantiation, could create God, should be placed between profane hands, employed for every purpose, was shocking and intolerable.

The disputes, however, between the king and Anselm were soon terminated, by the death of the former, which was occasioned by an arrow shot at a stag by Walter Tyrrel, a French gentleman, after a hunting excursion in the New Forest. Tyrrel fled to his own country, and joined in a crusade to Jerusalem, as a penance for this unintentional act.

We thank thee, O God, for religious liberty. Long be it our glory to protest against a system, under which such practices could prevail.

H. S. A.

THE
REFLECTIONS

OF A

SUMMER EVENING'S WALK.

"Beatus ille qui procul negotiis."

HORACE.

THERE is nothing, excepting the glorious revelation of Divine truth, that deserves the meditation of an intelligent mind so much as the beauties of nature and the blessings of Providence, displayed in the creation of our God. Even the meanest object within the sphere of human observation, has "*Omnipotence my*

great original" stamped on it in characters indelible: and the contemplative soul whilst musing on these beauties, is led to exclaim with the Psalmist, "O Lord our Lord, how excellent is thy name in all the earth!"

Tired of the perplexing cares of business and the noisy town, and allured by the salubrity of the atmosphere, the delight of the evening, and a desire for some calm meditation on my Maker and his glorious works, I left the scene of my toils to ramble in the fields; and soon hurry and confusion was changed for tranquillity and solitude. How sweet a relief, thought I, to the fatigued spirits and the wearied mind, is this hour of seclusion. Phoebus, bright harbinger of love, without whose refulgent and healing rays this beauteous orb would become a mass of adamant, was descending rapidly in the western sky, inviting the weary labourer to repair to rest. Sweet emblem, poor sinner, of the condescension and love of the blessed Jesus; he stoops in mercy, he importunes with thee, and, in melting accents, says, "Come unto me all ye that are weary and heavy laden, and I will give you rest." Come, for "I will not that any should perish." Come, let us reason together, for though thy sins be as scarlet, they shall be as wool; and though of the deepest dye, "like crimson, they shall be whiter than snow." Passing onward, I entered a corn-field: the grain had been matured by the goodness of God, and sheafed by the hand of the labourer, fit to be gathered into the barn. Here I paused—whilst nature, in sublime and awful delineation, painted to my imagination the final day of retribution; when the Messiah, wrapped in thunder, lighted by the flames of dissolving worlds, and surrounded by the heralds of his throne, shall blow that dreadful blast, shaking heaven and earth, and calling quick and dead to give account of the deeds done in the body, whether they be good, or whether they be evil; learn then, O my soul! that, as the tares which grow among the corn being worthless, are cast into the fire; so thou,

if uninterested in a Saviour's death, shall receive a departure to everlasting perdition, which shall be sealed upon thee irredeemable. But not such is the state of the soul who has fled for refuge to the cross, the soul, whose robes are washed and made clean in the blood of the Lamb; he, symbolical of the corn that is gathered into the garner, shall soon be gathered in, with the Redeemer's chosen ones, to a participation of glory, honour, and immortality.

The adjoining field to this was likewise clothed with corn; but the reaper had not yet put in his sickle, and the tares were permitted to remain for a little time longer with the grain: this led me in earnest to adopt the words of the poet—

“Do I love the Lord, or no?
Am I his, or am I not?”

Oh, almighty Father! search me and try me, and see if any principle of love to thee be possessed, and if there be, strengthen and cultivate it; if not, awaken me to the danger of my situation, and show me the awful gulf, to whose verge I am so heedlessly approaching. By this time, the sun had descended the horizon; yet his beams were gambling with beauteous variety in the azure sky, and promised a propitious day for the ingathering of the fruits of the earth. Turning my eyes around, I beheld Cynthia, sweet Pharos of the night, in fair attire, emerging from behind an eastern cloud, tinging its rugged summit with her silver ray, and extenuating, though in feebler accents than the sun, the praises of Jehovah. Forbid it, O Lord, that sun, moon, and stars should thus melodiously chant thy praise, and adore thy elevated character, whilst man, a traveller to immortality, should be dormant to thy peerless perfections, careless of thy matchless love, and willingly ignorant of the truths of Christianity. Night advancing, I now began to bend my steps homeward (and prudence), for it was late, and the dew fell heavily, dictated the nearest way. My road lay through a long lane, shaded on either side by a high hedge and pendent trees. Well,

thought I, taking a retrospect of the pleasing scenes I had beheld, this had better been the prelude to my ramble, than the conclusion of it, (not considering the proposition I had before advanced, that useful lessons are to be learned from all God's works, though some may not appear so attractive as others;) the dreary lane, indeed, is not so delightful as the lofty summit, nor does the humble cottage appear so congenial to our desires as the more stately edifice, but the testimony of experience is, that contentment, peace, and security may exist in the one, whilst care and danger are the constant attendants of the other. Walking along, my attention was directed to the glittering light of a glow-worm—correct resemblance of man's moral character: accurate picture, thought I, of the fallacious deportment and dispositions of the generality of mankind; the glow-worm is only perceptible in the dark, for as soon as the morning begins to dawn, its glimmering light dwindles into nought: so is man, he is capable of assuming an angel form, and of rendering himself affable and attractive to those around him. But bring his conduct to the test, and compare his deportment with the requirements of the law of God, and that which appeared amiable and fascinating will sink into oblivion, and his best performances will appear worthless and vile. Upon reflection, then, O man! what art thou? even nature chides thy every action, and the word of God represents thee as shapen in iniquity, transgression, and sin; that thou art unable of thyself to perform a good action, or think a good thought. But despair not; thou art the noblest of the creation of God, made only a little lower than the angels; Jesus hath atoned for thee; look unto him and he will justify thee freely by his grace, and meeten thee for a blessed inheritance. A few fleeting hours, believer, and the blissful vistas of eternity shall open to thy enraptured eyes. A few fleeting hours, and then sorrow and sighing shall be done away.

A few fleeting hours, and the minstrelsy of heaven shall tune thy

voice to join the Hallelujah to the Lamb. Only a few more fleeting hours, believer, and the dear Redeemer shall welcome thee to glory, boundless as infinity, and equal in duration to the existence of Divinity itself.

"All o'er these wide-extended plains
Shines one eternal day,
There God the Son for ever reigns,
And scatters night away."

Pleased with my evening's walk,
I poured out the aspirations of my
soul in gratitude at the feet of Jesus,
praying, that if I lived it might be
to his glory, or if I should awake in
another world, it might prove to the
well-being of my immortal spirit,
and with these thoughts closed my
eyes to rest.

AMICUS JUVENIS.

Obituary.

MR. JAMES YOUNG.

JAMES YOUNG was born June 4, 1750, at Perth, in Scotland, from whence he removed, in 1803, to North Shields, Northumberland, together with his wife and five children, at which place he resided till the day of his death. For some time he was in the habit of hearing the late Rev. Robert Smeary, first pastor of the Baptist church at North Shields, under whose ministry he was led to a sense of his awful state as a sinner against God. Being also convinced of believers' baptism by immersion, on the 29th of September, 1811, he put on the Lord by baptism, and was united to the church as one of her members, which relationship he adorned by a becoming walk and conversation.

When he had been a member of the church about three weeks, he was afflicted with a stroke of the palsy, which greatly affected his memory. After this, he had a second stroke, which considerably affected his speech; this hindered him from being so useful as before in the public prayer-meetings. On the 27th of September, 1815, he had a third attack of the palsy, which rendered him unable to speak at all for sixteen days, during this time he seemed much engaged in prayer to God. His right side was so completely paralysed, that from the time above-mentioned, he was not able

in any respect to assist himself to the day of his death.

He endured this affliction with great patience and resignation to the Divine will. He often said to the writer of this paper, when speaking to him respecting his affliction, "Well, I am an afflicted man, but it is the Lord's will it should be so, and I am content to bear it. O for patience and submission." A little time after he was able to speak again; one morning, about three o'clock, he requested his daughter (who is a member with us) to read to him the 17th chapter of John's Gospel, with which he seemed much affected, but was not able so to express himself as properly to be understood.

Soon after his third attack, our young people began a weekly prayer-meeting at his house, which he found peculiarly useful to him, not being able to attend with us in the courts of the Lord's house. He would often, on the Tuesday or Wednesday evenings, be inquiring if it was not Friday, that he might again be favoured with the prayer-meeting.

When he had been afflicted about three months, it pleased the Lord more severely to try him in the removal of his eldest son by death: this seemed much to depress him for a time. However, he who raiseth those that are cast down, enabled him to bear it with considerable fortitude, and to remember that he should soon follow his son. We do

not recollect, in all his affliction, that he ever expressed a doubt respecting his interest in the Saviour but once, and even then, the cloud soon withdrew, and the Sun of righteousness again arose upon him with healing under his wings, which enabled him once more to exult in that salvation which is by grace. This poor and godly man is considered as an example to us all in patience under affliction—in him patience seems to have had her perfect work. We do not remember, in all his affliction, that he uttered one murmuring word, or ever seemed to think that the Lord was unkind; but, on the contrary, would often be telling those friends, who called upon him, how good the Lord was. For about a fortnight before he died, he laboured under great pain. During this time, he was frequently telling his wife and daughter that Christ was his only hope—that he rested on no other foundation—that he found all the peace and satisfaction he wanted in him alone. At another time, when under great pain, he cried, “Lord, make me patient and resigned to thy will!” The night before he died, he frequently cried out aloud, (as one released from the fear of death, and having the prospect of eternal happiness full in view,) “Blessed be the name of the Lord, blessed be the name of the Lord.” This he said, and in this manner he rejoiced, at the very time the cold hand of death was seizing him. In him we see something of the power and influence of Christ’s religion. Happy is the man that is in such a case, yea, happy is he whose God is the Lord. About a quarter of an hour before he died, he fell into a sleep, out of which he awoke, but not being able to speak, he lifted up his hands and eyes in prayer, in which posture he again fell asleep, no more to awake till the Son of man shall come to be glorified in his saints, and admired in all that believe. He died, April 12, 1817, in the sixty-seventh year of his age.

North Shields,
Aug. 8, 1817.

J. W.

MR. MICHAEL ARCHER.

MR. MICHAEL ARCHER was born at Dublin about the year 1736: his parents professed Protestantism, but he had some reason, to fear they were destitute of that knowledge which is essential to the Christian character. His father was a very respectable farmer, but both he and the mother of my deceased friend died while he was very young, and the estates to which he was the lawful heir were by some unjust means withheld from him. When he arrived at the age of 19, he understood the circumstances in which he was placed as to his future prospects, and grieved with the conduct of his relatives, he determined to leave the land of his nativity, which he did, and came to London, a providence which an all-wise God overruled for good; for though he had often been the subject of religious impressions, he had never heard a gospel sermon: but partly by motives of curiosity, and partly by a desire after the truth, he heard that man of God the late Mr. Whitfield, under whose labours the Lord was pleased to convince him of his awful state as a sinner both by nature and practice. He soon after heard that eminent man, Mr. Romaine, under whose ministry he was brought to a saving knowledge of his interest in Christ, and from this time he became decidedly on the Lord’s side. Having learnt the trade of a stay-maker, he removed, in the year 1760, to Oundle, in Northamptonshire, where he commenced business on his own account: here he found religion at a very low ebb, both in the Establishment and amongst the Dissenters; and to use his own expression—“possessed of more of the pepper of zeal than the salt of prudence,” he began to use perhaps rather imprudent measures to rouse them from their lethargy. The clergyman of the parish, in reference to him, gravely cautioned his hearers against an *Irish Papist*! while the Dissenters branded him with the then new name of a *Methodist*! The opposition he met with from both parties almost induced him to leave the town; but the

bounds of his habitation being fixed there, he was not permitted to remove. He continued; and gradually the Irish Papist and Methodist gained universal respect: providence smiled upon him—his trade flourished—and he brought up a large family with credit and respectability.

When a society in connection with the late excellent Countess of Huntingdon was formed at Oundle, he joined their number, and such was the esteem in which he was held, that till the dissolution of the society he held the office of treasurer: his heart and his house was ever open to receive all them, of every sect and party, that love our Lord Jesus Christ. The various ministers who supplied the chapel ever spoke of him in terms of the highest respect: nor is it a little to his honour to say, that he shared in the friendship of the late amiable Cowper. I have often heard him talk of walking over to Olney, and finding the dejected poet labouring in his shop like a carpenter, planing some hard wood; and of the humanity he displayed in taking a poor beggar boy out of the street, and placing him apprentice to Mr. A.

Soon after the death of Lady Huntingdon, the lease of the chapel at Oundle was given up; and nearly from that time to his death Mr. Archer attended the Baptist meeting-house; but the difference between them and himself on the subject of baptism debarred him from joining them as a church; and though for many years they continued destitute of a pastor, yet he never forsook them. At their social prayer-meetings, as well as the more public means of grace, though many young persons might be absent, and notwithstanding the infirmities of age, it was very seldom that his seat was empty. The holy glow which beamed in his countenance while listening to the word of life, and his energetic and solemn Amen at the close of the addresses to God, evinced that he enjoyed much of what he heard. On the evening of Lord's-day, the 25th of May last, he occupied his place as usual, to which he went through a heavy shower of

rain, though many thought the rain a sufficient excuse for their absence; the subject was "Death," from Job, xiv. 10. While speaking of the probable speedy removal of the aged Christians in his auditory, little did the preacher imagine that one would so soon be removed: this was the last sermon our deceased friend heard. On the following Tuesday morning he was taken ill, which was no sooner known, than persons of every class visited him to administer comfort, and to beg to be allowed to contribute to his wants (for through the failure of his business he was much reduced in his circumstances.) On the Wednesday morning he was visited by the writer, who found him a little easier. On interrogating him as to the state of his mind, he informed me, that he had to complain of much darkness of soul, but he rejoiced that he was enabled still to place a firm reliance on the atoning blood of Jesus. "I want," said he, "no other Saviour—no, my own works will not do—I do not want them—my hope is fixed on the atonement of Christ—I can say with Paul, 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day,' " repeating with peculiar emphasis "which *I have* committed to him." His conversations during his illness were very edifying, till he sweetly fell asleep in Jesus. Thus he *slept in his bed, and entered into peace.* He was interred the following Lord's-day evening, in the parish church-yard, the pall being borne by persons of the three denominations of Dissenters in the town, who were thus anxious to show this last tribute of respect to a man, who for more than threescore years had borne so honourable a testimony to the cause of Christianity. His funeral sermon was preached on the succeeding Sabbath evening, in the great meeting, (which was kindly lent for the purpose, the Baptist meeting-house being too small,) to a large and very attentive auditory, from Gen. xxv. 8, by the Rev. D. Holmes, of Farringdon, his son-in-law.

Oundle.

J. B.

REV. JOHN FAWCETT, D.D.

DIED, on Friday, July 25, at Ewood Hall, near Halifax, Yorkshire, in the 78th year of his age, the Rev. John Fawcett, D.D. More than half a century of his long and laborious life had been devoted to the discharge of his ministerial duties at Wainsgate and Hebden-bridge, and to the publication of numerous works on religious subjects, many of which have had an extensive circulation.

So long as his health would permit, he took an active part in conducting the Seminary, first established at Brearley-hall, and afterwards removed to Ewood-hall; but

his increasing infirmities induced him, more than ten years ago, to retire from that situation to the neighbourhood of Hebden-bridge, where he was chiefly employed in writing the *Devotional Family Bible*.

In the month of February, 1816, he was incapacitated by a paralytic affection from attending to his pastoral office, and returned to his relatives at Ewood-hall, where he has ended his days in peace, supported by those truths which he had long dispensed for the edification and comfort of others.

It is expected that a more detailed account of his life, ministry, and writings will, in due time, make its appearance.

Review.

Female Scripture Biography; including an Essay on what Christianity has done for Women. By F. A. Cox, A.M. 2 vols. 8vo. Price 24s.

SACRED HISTORY, which gives the biography of numerous individuals who lived in different ages of the world, embracing the long period of four thousand years, does not furnish us with one perfect example; on the contrary, we are assured that there is not a just man on earth who doeth good and sinneth not. It is evident from this consideration, that example was not the whole, nor universal and implicit imitation even of the best of characters any part, of the design of the history of the lives of the faithful. Example was one part of its intention, warning was another. The lives of the righteous and the wicked were written, and the imperfections and the sins of the former were recorded, for our ADMONITION.

Mr. Cox seems fully aware of this use of sacred biography; and he has, we conceive, composed these volumes under this impression. Hence, the story is short, and the moral long. His sketches are very

concise, as, indeed, they must be, from the scanty materials with which the inspired historians have supplied him; while his improvements of each, which are not carried to the end of his chapters, resembling the tail of a comet, which grows weaker and fainter as it is extended from the body, are beautifully interwoven, like a golden thread which runs through the whole web, and are various and striking, ample and ornamental. Scarcely a single event, or circumstance, or transaction connected with the character or life of the individuals whose biography he has written, which was capable of ministering reproof, or correction, or instruction to his readers, has been overlooked. The work abounds, moreover, with ingenious thought, fine sense, good taste, and just views of human nature. It exhibits much Christian experience, a large share of pious feeling, and an ardent desire to advance the useful knowledge, the religious improvement, and the mental gratification of his readers. He begins to write like a substantial and wealthy author. Rich in thought, and rich expression. He is rich in variety of matter, in

beautiful imagery, in appropriate illustration, in diversified amplification, in important sentiment, and in spiritual tendency. Every page keeps up our attention, sustains and increases the interest at first excited, and supplies ample inducement to proceed. After laying the work aside for a time, to engage in other avocations, interest and pleasure, aided by recollection, will soon call to the reperusal; the sight of the volumes will be a sufficient motive to take them up again.

We are happy to observe, that the style is more simple, natural, and chaste, than usual, though it is not so much so as some of his readers may wish. We have ourselves no great objection to its embellishment; but we wish as much attention had been paid to correctness, as to ornament. There is something in the substance worth all the decoration which has been bestowed on the exterior, and deserving more precision than it can at present be allowed to possess. But we think our author may be congratulated on being increasingly aware that

“Trifles not e’en in trifles can excel,
’Tis solid bodies only polish well.”

Constant friction would spoil a feather, while it would give greater brilliancy to a jewel, increasing lustre to a diamond.

These volumes, which we think discover more evident marks of a growing maturity of mind, more indifference to those things which at best can only be deemed pretty, and a better liking to close thought, useful remark, and faithful warning, than are to be found in Mr. Cox’s former productions, contain an interesting collection of biographical sketches, a gallery of female pictures, each retaining their peculiar characteristics, together exhibiting various kinds of excellence, and different degrees of beauty, and all habited in the ancient costume of women professing godliness.

The characters selected for the first volume are, Eve—Sarah—Hagar—Lot’s wife—Rebekah—Miriam—Naomi, Orpah, and Ruth—Deborah—Manoah’s wife—Hannah—Abigail—the Queen of Sheba—the

Shunammite—and Esther: for the second, the Virgin Mary—Elizabeth—Anna—the Woman of Samaria—the Woman who was a Sinner—the Syrophenician—Martha and Mary—the poor Widow—Sapphira—Dorcas—and Lydia.

The nature and extent of the work combine to render it almost impossible to give, in the contracted limits of this department of our miscellany, any thing like an analysis. In reading, we had marked down for quotation a great many passages; but twenty pages would not contain what it would afford us pleasure to lay before our readers. Relinquishing the idea of quoting, we had thought of adopting another method, that of merely specifying some of the more excellent or useful paragraphs, such as, two or three delightful descriptions of the happiness of our first parents during the days of their innocence, before “human transgression had disturbed the peace of human life;” for, “man in his primeval state, was exposed to no changes, his cup had no bitter, his day no cloud, his path no thorn; the *past* had no regrets, the *present* no guilt, the *future* no terror; the stream of mercy flowed into Paradise with uninterrupted course, and the beam of prosperity shone with unfading brightness and unsetting splendour;” some admirable remarks on beauty and dress—on the vanity of parents—and on the importance of a proper education; an inimitably fine picture of patriarchal hospitality, of temper and simplicity of manners, exhibited in the conduct of Abraham, who, when he had provided for the entertainment of angels unawares, “took his respectful standing under the branches of a neighbouring tree, which afforded a pleasant screen from the sultry sun. What requisite simplicity is discernable here! What a subject for the painter! What a theme for the poet! What an example for the good! Three heavenly messengers at the humble table of one of the greatest men that ever inhabited this world—a patriarch—a prince—the father of the faithful—the friend of God—venerable for age—distinguished for hospitality—

still more eminent for his faith!—their canopy, the over-arching sky—their shade, the wide-spreading tree—flocks and herds grazing around them, the indications of an industry which Providence had blessed with remarkable success—and the plain of Mamre spreading its luxuriance before their eyes!” But on this plan we could make no progress; our course was again, and very soon, impeded, by a beautiful and simple description of Hagar’s character—by many striking and very affecting thoughts on the advantages, the deliverance, the sin, and the doom of Lot’s wife; by many just remarks on the sin of cruelty to animals, contrasted with Rebekah’s humanity in offering to supply the camels with water, and hastening to fill the troughs, that they might drink; on the sin of despising others for their natural infirmities, as Peninnah did Hannah; on the sources of incongruous marriages, in the life of Abigail, among which are mentioned, ambitious motives, a foolish desire to maintain the respectability of the family, the persuasion of others, and previous disappointment—and on the duty of women to avail themselves of the opportunity with which Providence favours them in a married life, to give to their husbands such useful hints as their benevolence will naturally dictate, in imitation of the Shunammite, who proposed to her husband to accommodate Elisha with a little chamber appropriated to his own use, with which he seems readily to have complied. We have been struck with the passages to which we have slightly alluded, not merely on account of their excellence, but also in consideration of the subjects discussed being so seldom presented to our notice.

On the second volume we dare not enter; from this we are the more effectually deterred by perceiving that it possesses stronger claims to a greater amplitude of remark, and that it will present more frequent calls for our commendation than the former. After quoting the concluding paragraph of the very interesting essay on what Christianity has done for women, which occu-

pies more than ninety pages, we shall pass over the succeeding four hundred and thirty in silent admiration.

“Behold Christianity, then, walking forth in her purity and greatness to bless the earth, diffusing her light in every direction, distributing her charities on either hand, quenching the flames of lust, and the fires of ambition, silencing discord, spreading peace, and creating all things new! Angels watch her progress, celebrate her influence, anticipate her triumphs! The moral creation brightens beneath her smiles, and owns her renovating power; at her approach, man loses his ferocity and woman her chains; each becomes blessed in the other, and God glorified in both!”

We are conscious these scanty quotations and partial references are very inadequate to convey to our readers a just view of the present work, which we think is highly creditable to our author’s talents and piety; and in publishing which, he has most assuredly rendered a great service to the religious public. The more respectable circles of Christian society should, and we trust they will, feel themselves indebted to him for having supplied them with such an ample source of information and enjoyment. We hope all our readers, who are able to purchase the work, will do it without delay; and that those young females, who regard the improvements of the mind more than the decoration of the body, and who yet think they cannot afford it, will retrench their incidental expenses till they can. What young persons, two or three sisters for instance, the circumstances of whose parents have enabled them to bestow on their daughters those educational advantages which have qualified them to appreciate and enjoy such a work, do not expend more money in half a year, in unnecessary articles of dress, than twice the cost of these volumes. What a severe reflection does that female cast upon her judgment and taste, who, when asked whether she has got Cox’s *Female Scripture Biography*? with no small degree of virtuous self-gratulation, while simpering in a cap which displays at least one guinea’s worth of lace, or flirting a fan which

cost another; or perhaps languishing under a veil for which she gave two more, seems to apologize for not having purchased it, on the ground of a laudable regard to economy, when she gravely reminds the interrogator of what she supposes he must have forgotten—its enormous price—four-and-twenty shillings! and appears, in her turn, shrewdly to inquire, whether it can reasonably be expected that a female, who has any just views of the importance of a suitable domestic equipage, of personal appearance, and of the value of money, should, in times like these, lavish such a sum as four-and-twenty shillings, on what cannot be considered as a necessary article, either of furniture or dress! We pity the folly of those who form such comparisons, and adopt such reasonings, and entreat them not to be so unwise as to deny themselves the opportunity of obtaining all that religious improvement, rational enjoyment, and refined pleasure, which these volumes are calculated to impart.

But much as we have been delighted with the work ourselves, and desirous as we are of seeing it extensively circulated, we cannot pronounce it free from imperfections. Our complaints and regrets have frequently been excited; they have been excited, however, by a few minor faults, while we have admired a hundred intrinsic excellencies, and have been charmed by a thousand commanding beauties.

We do most sincerely rejoice in our author's happiness and honour; we cannot, therefore, designedly diminish either. Giving us credit for this assurance, he will allow us to say, that on all public occasions, particularly on those of an extraordinary nature, and more particularly still when he appears in print, we wish always to see him stationed on that high ground which he is so capable of taking and retaining. We are pleased when he does justice to those talents with which he is endowed; and the more so, as when this is done, nothing else is wanting; justice is then done to the great cause to which his life is devoted, to the particular topic which

he may have undertaken to discuss, to his readers or hearers, and to his admirers of each class. When this is done, we, who hate to flatter, but who love to praise, may commend without the slightest fear of shame or contradiction.

We always read what Mr. Cox writes with pleasure. We say, 'This is excellent—that is clever—the other is admirable—but still, as a whole, *he could have done better.*' We would by no means encourage a fastidious taste; but perhaps it would be preferable for him to write less, and employ more time and care in doing what he has not yet done—*his best*. We should like to see him, on some important subject, put all his resources into a state of requisition, and bring all his powers into the highest pitch of exercise. But at present we leave him, thanking him for what we possess, particularly for these volumes, which have afforded us so much pleasure; and anticipating still greater delight from some future publication than we have yet enjoyed; not forgetting again to request our readers to put themselves in possession of this. We are persuaded they will thank Mr. Cox for writing, and us for recommending. As to any future attempt of our author, we desire no more, which surely cannot be thought unreasonable, than that he will present us with something *perfectly worthy of himself*.

The Duty and Benefit of Retirement: a Sermon preached at Salters'-hall Meeting-house, on Sunday, April 20, 1777, by the late Rev. Hugh Worthington. Williams & Co.

THE advertisement to this discourse informs us, that the MS. from which it is printed was given by the author, soon after its delivery, in consequence of a particular request, to one of his congregation; and proving a source of grateful recollection, and beneficial effect, to the few friends by whom it has been perused, it was determined to give it a more extended circulation.

Posthumous sermons, which were never intended for publication, have

not always done honour to the memory of their authors, or reflected any credit on the judgment of the publishers; but, in the present instance, we think the author's friends merit thanks for giving publicity to a discourse which, while it bears the peculiar and characteristic marks of Mr. Worthington's style and genius, inculcates an important duty with clearness of argument, and force of persuasion.

The text is Matt. xiv. 23: "And when the evening was come, he was there alone."

In the prosecution of his theme, the author 1. Lays down a number of miscellaneous remarks, on the nature, use, and business of solitude. —2. Illustrates some of the most striking senses in which solitude is the nurse of virtue and devotion.

It is so,

1. Because retirement from the world is suspending the power of temptation, and affording a respite from scenes of hurry and seduction.

2. Solitude is a friend to religion, since it calls forth the powers of the mind in various and profitable subjects of meditation.

3. Retirement is the only opportunity, in this life, for the great business of self-inquiry.

"I shall conclude these observations," he says, "with reciting a fact, already known to some of you: there cannot be a better proof of the importance of retirement. A pious and venerable father had a vain and profligate son. Often had he reasoned and expostulated with him, mingling tenderness with advice, and tears with remonstrance: but all was ineffectual. Bad company and vicious habits rendered the unhappy youth deaf to instruction. At last, a fatal disorder seized his aged parent, who, calling his son to him, entreated him, with his dying breath, that he would grant him one small favour, the promise of which would alleviate the pangs of dissolving nature: it was this, that his son would retire to his chamber half an hour every day, for some months after his decease. He prescribed no particular subject to employ his thoughts, but left that matter to contingency. A request so simple and easy, urged by parental affection from the couch of death, was not to be denied. The youth pledged his honour for the fulfilment of his promise; and when he became an orphan as punctually dis-

charged it. He retired daily to his room. At first, his mind was not disposed to improve the minutes of solitude, but in time reflection began to exert itself—the world was withdrawn: his conscience became awake—it reproved him for having slighted a parent who had done so much for his welfare—it renewed the impression of his dying scene—it gradually pointed his thoughts to a supreme Cause, a future judgment, and a solemn eternity. It pleased God to sanctify these solitary moments, and to repeat and strengthen their conviction. Retirement effected what advice could not; a real and permanent change took place; he quitted his companions, and reformed his conduct; virtue and piety filled up the rest of his days, and stamped a sincerity on his repentance. To say all in a word—he lived and died a Christian."

Memoirs and Remains of the late Rev. Charles Buck: containing Extracts from his Diary, &c. By John Styles, D. D. 1817. 12mo. pp. 442. Button, Fenner, Williams, &c. 5s.

THE late Mr. Buck was respected and loved by all who knew him. We are glad to see a permanent memorial of him from the able pen of Dr. Styles, who has much improved the value of this biographical work by the remarks, the animadversions, and the exhortations which he has interwoven with it.

Chap. 1 informs us, that Mr. Buck was born in the year 1771 at Hillsley, near Wotton-under-edge, Gloucestershire, and that he was placed under the tuition of the Rev. William Hitchman, a dissenting minister of the Baptist persuasion. Of this useful man, Mr. Buck has left the following account.

"In addition to his labours as a preacher, he laid himself out for general usefulness in this and the surrounding places. There was hardly any thing that he could not do. The weak and superstitious consulted him in the hour of alarm; parents sent their profligate sons to him be instructed and reformed; the watchmaker employed him to make calculations; farmers engaged him to measure their lands, in which I often used to assist him. He studied pharmacy, and could mix a medicine, extract a tooth, and use the lancet as well as

many gentlemen of the profession. He gave advice to the poor, made the wills of those who possessed property, and was ready to do good to all. He could construct a weather-glass, draw a map, and make an almanac. He was a very assiduous cultivator of his garden and orchard, and was no stranger to the science of botany. Above all, he was a good man, and shone as a light in a dark village for many years."* page 8.

The narrative of Mr. Buck's conversion and introduction to the Hoxton Academy will be read with interest. Our limits will not permit us to transcribe Dr. Styles's remarks here, which we earnestly recommend to all our readers.

Chap. 2 extends from Mr. Buck's entering upon preparatory studies for the ministry to his settlement at Sheerness.

Much of his diary and many of his letters are here inserted; from all which it appears, that he was greatly concerned to "walk humbly with God." In his diary were found collections of short pithy sayings, a few of which we extract.

"Great talkers are sometimes loose walkers.

As a man cannot rest quietly when he knows thieves are in the house; so a good conscience will not rest if sin is in the heart.

Time is the boat that is carrying us swiftly into the ocean of eternity,

It is true Christ can do any thing without us, but we should remember we can do nothing without him. John, xv. 5.

Daniel thought it better to die in a den and go to heaven, than live in a palace and go to hell.

We often pray to God that we may be humble, but we do not like the measures he takes to make us so.

When we look back upon the book of our past lives, we shall see a great many blank leaves there, and many on which the most trifling things are written."

Chap. 3 proceeds from the commencement of Mr. Buck's labours at Sheerness to his removal from thence to Hackney.

In reviewing Mr. Buck's ordina-

tion at Sheerness in the year 1795, Dr. Styles has written a philippic on the pompous pretensions of national churches. Not content with defending the *barn*, he is for setting fire to the *cathedral*. The Episcopalian will easily find occasion to complain of the acrimony of his language, but he will not easily find an answer to his arguments. "*Virulent*," p. 288, is a malignant, poisonous word. We wish Dr. Styles may not imbibe any portion of the *virus* against which he is writing with great freedom and force.

Chap. 4 records the settlement of Mr. Buck at Hackney—his removal to London—his various labours, publications, and death.

After a very lingering and painful confinement, this worthy minister died, in the forty-fourth year of his age, August 11, 1815.

On the subject of ministers keeping schools, Dr. Styles has written the following remarks—

"Until a more liberal provision is made for dissenting ministers, many must be thus sacrificed, or tempted to form unsuitable connections in life for the sake of independence, which are most injurious to their characters and usefulness. On this subject I could various tales unfold, that would chill the ardour of many a youthful candidate for the sacred office. When a man is absolutely in the power of a congregation, a thousand circumstances of daily occurrence will force upon him a painful sense of his dependence, and if to avoid this, he undertakes a seminary, he virtually relinquishes the ministry: and if he can so far degrade himself as to turn 'fortune-hunter' and marry a wife for her money, he may thus purchase the smiles and congratulations of the worldly part of his flock, who feel a double satisfaction; first, that they need not subscribe so much towards his support, that an increase of family will not lay them under an obligation to increase the means of his support; and, secondly, that their pastor is a man of property." p. 349.

The claims of the ministry to an honourable maintenance are founded not only on equity but also on the statute-law of heaven, the special ordinance of Christ: a very high distinction which cannot belong to

* "Perhaps one of our readers can favour us with a larger account of this excellent minister.—EDITORS."

any other class of men in the world. But since many of our ministers must be teachers of schools, we heartily wish them to possess all the qualifications which Mr. Buck has happily delineated in a passage of his diary, which we think highly creditable to his judgment.

"1797. I now succeeded Mr. Eyre in taking the charge of a large boarding-school at Hackney. This I found to be a very important undertaking, as all will find who engage in it; requiring great attention, much labour, good health and spirits, invincible patience, a knowledge of the diversified powers and capacities of youth, a happy art of adapting ideas to the juvenile mind, a fixed plan of government and discipline, a determination never to be hurt by the little tales sometimes carried home to the parents, a real love for children, as also a pleasure in the communication of knowledge to them. These, and many other qualifications are necessary, if we wish to succeed; indeed, we should hardly have any thing else to do." p. 350.

We cannot take leave of this book without expressing our obligations to Dr. Styles for the judicious use he has made of his materials in compiling a memoir of a worthy minister of Christ, whose memory will doubtless be most affectionately cherished by the multitude of his surviving friends.

We shall not dispute with the biographer the pre-eminence of *Horton-college*; but we shall complain of him seriously for the disrespectful manner in which he has noticed the theological tutor there—

"The divinity chair (he says) has been long filled by the Rev. Robert Simpson, D. D. who, on account of his age and growing infirmities, is expected to give place to one of the first theologians of the age." p. 121.

If this be not altered in the second edition, we shall sentence Dr. Styles to receive a hundred lashes from a scourge severer than his own.

The Report of the Newcastle Religious Tract Society, for the year 1817; with an Epitome of the principal Speeches delivered at the Anniversary Meeting, on the 10th of April, 1817.

THE utility of this Society, and of others of the same kind, which are

auxiliaries to the Religious Tract Society of London, (now upwards of 130,) is so well known, and so generally acknowledged, that nothing need be said in recommendation of them. The information given, is as follows:—"The number of tracts received into the Depository this year is,—of hawkers' tracts, 27,920; of subscribers' tracts, 31,608; total, 59,528. Exceeding the preceding year by 6000, and the year before that, by above 20,000. The cost of the tracts received this year, including incidentals, is 72*l.* 18*s.* 3*d.*"

LITERARY INTELLIGENCE.

In the Press.

A new and enlarged edition of Mr. Bruce's *Juvenile Anecdotes* will be ready for publication in a few days.

Also, a cheap edition, somewhat abridged, for the use of Sunday schools.

The Rev. R. Hall's Reply to the Rev. J. Kinghorn.

In the course of the present month will be published, Part I. of an Edition of the Hebrew Bible, without Points, to be completed in four Parts; which is uniform to the Edition of the Hebrew Bible with Points, that was published in May: either of these Bibles may be had interpaged with English, Greek, or Latin; and these conjoined, will not, when bound, exceed one inch in thickness, or, as a Hebrew Bible alone, will be only half an inch.

Just published,

In one vol. 8vo. (with a fine portrait by Freeman) *Sermons on the Doctrines and Duties of the Christian Life.* By the late Mr. Archibald McLean, of Edinburgh. To which is prefixed, A Memoir of his Life, Ministry, and Writings: by Wm. Jones, Author of the History of the Waldenses.

The second edition of the Rev. J. Kinghorn's Reply to the Rev. Robert Hall.

The Rev. R. Hall's Speech at the Leicester Bible Society, July 15, 1817.

The first volume of the Oxford Encyclopædia, or Dictionary of Arts, Sciences, and General Literature.

A Map, showing the Order and Causes of Salvation and Damnation: by the author of the Pilgrim's Progress.

Missionary Retrospect and Foreign Intelligence.

Extract of a Letter from Dr. Carey to Dr. Ryland, dated December 30, 1816; received July 10, 1817.

"I AM not quite recovered from a dangerous fever, with which I was seized about the beginning of November last. I went to Calcutta for medical assistance, and had the daily attendance of three of the most eminent men in the profession; one of them the son of dear Mr. Robinson, of Leicester. The Lord graciously blessed the means used, and I am so far recovered, as to have returned to Serampore about a month ago. Since that, I have had a relapse, which has left me very weak, and with a strong tendency to dysentery. My general health, however, is improving, and the doctor says, that these symptoms will gradually cease.

"How important is it to live in that state of continual communion with God, and lively faith in Christ, as to have the great point of our acceptance with God quite clear, while we are in health. In my illness, great weakness and great stupor so prevailed, that I found it impossible to do more than cast my sinful soul on the Redeemer, and hope in the mercy of God for eternal life. Now I am raised up, may I labour in the work of the Lord with increased diligence. My dear brethren Pearce, Sutcliff, and Fuller, are gone to their rest. I am in my 56th year, and cannot expect many more years. Whenever I die, may I, through Divine grace, join them in the world of bliss.

"So far as I see, the two brethren from the London Missionary Society are of the right stamp: we live in great harmony with them. They have obtained the Free Masons' Lodge to preach in, and have a decent congregation.

"Brother Marshman has just drawn up a plan for native schools, on which, if funds can be supplied, they may be extended all over India. It has met the unqualified approbation of several gentlemen of distinction, who have subscribed to it; but whose names it may be improper to mention.

"Thus the Lord is opening a way for good to be done to an incalculable extent. Things in general wear a promising appearance through the whole mission: and notwithstanding all our causes for humiliation, we have many, very many,

for rejoicing, and still more for hope. I am still under the operation of mercury for a dysentery, my mouth is very sore; but I trust the disease is almost removed, it now occasions me but little pain or inconvenience. I have at least fourteen years' labour still on my hands: how long it may please the Lord to continue me, I cannot tell, but his will be done. Brother Yates has made very good progress in the study of Sungskrit, Bengalee, and Hindee; and will, I doubt not, in a reasonable time, be able to take my work himself."

Mr. Burls has received a letter from Dr. Carey dated Feb. 18, 1817, in which he says, "We are now all well." And also that the translations have been but little hindered by his affliction, as with the exception of a month, he was able to do a little every day.

To the Editors of the Baptist Magazine.

HAVING received a letter, a few days since, from that worthy minister of the gospel, Mr. Thomas Paul, of Boston, in America, have sent you a few extracts from it, in the confidence that many of his friends in England will be happy to hear of his reaching home in safety, and that the Lord is greatly blessing his labours.

G.

"Boston, May 28, 1817.

"VERY DEAR BROTHER,

"God was pleased to favour me with a pleasant passage to the embraces of my dear family, and the church and people of my charge, and I think I am under stronger obligations than ever, to bless and praise his holy name.

"Since my return, I have established a Sunday school, for the children of the people of colour, and have about 100 in it, which God greatly owns and blesses; in addition to this, I have established another for adults of both sexes; this God hath abundantly smiled on, and I expect in a very few days to have a Bible Society established, auxiliary to the American Bible Society, that the people of colour in these states may be universally supplied with the blessed word of God, that is able to make them wise unto salvation, through faith that is in Christ Jesus. And when we have supplied our domestic wants, we purpose

sending the residue to our benighted brethren in India: these, my dear brother, are the feeble efforts we are making in Boston. I ask, and have no doubt we shall have, your fervent prayers for our success.

"God with us is doing wonders: I can say there are more than one hundred souls in this town, since my arrival, have been brought to the knowledge of the truth; and this is as it were nothing to what the Lord hath done in many other places. In the town of Woburn, about 10 miles distant, there are, I suppose, upwards of two hundred souls brought to the knowledge of the truth, within two or three months; this is a village containing about two thousand inhabitants. Time would fail me, my dear brother, to relate the whole in the state of Vermont. I think I should not exaggerate if I should say, there are thousands in one year who have experienced a change of heart; and the work of the Lord is so powerful, that there are not labourers enough to supply the extensive harvest.

"Two of our dear young brethren in the ministry, are upon the eve of leaving us for the Burman mission, by the names

of Coleman and Whealock: their souls are on fire to enter on the important work of pointing the heathen to the Lamb of God, that taketh away the sin of the world. May, O may, the great I AM go with them.

"I think I may venture to say, what I have now communicated to you is true; but the one-half I have not told you.

"Here I must close, with adding a desire for a continual interest in your prayers to God for unworthy me. And shall I never see you, and your dear family, any more? Ah, distressing thought! I dismiss it, and entertain a more cheering one. I shall, I trust, though the most unworthy of all God's chosen, through infinite grace in Christ, meet you where parting shall be no more.

"My best regards to all my dear English friends; please to tell them, their kindnesses to me and mine will be in everlasting remembrance.

"My dear wife joins me in love to your family; please to accept the same yourself, from your unworthy, though sincere friend, in a dear, dear Lord Jesus,

THOMAS PAUL."

Domestic Religious Intelligence.

LOAN FUND.

To J. Marshall, Esq. Treasurer to the Loan Fund.

SIR,—I am happy to find by the Magazine for this month, that a new object presents itself to the attention of the religious public, and one that has long appeared to me of the greatest importance; I mean a plan for assisting poor churches in erecting meeting houses, &c. &c. and I am glad to find it in the hands of persons at once so well qualified, and well disposed to carry it into execution. I really think it will be productive of more general utility to the cause of our adorable Redeemer, and give more general satisfaction to the religious part of the community, than even the erection of a Baptist tabernacle in the metropolis of the empire. But you will permit me to give an opinion for your consideration, which is, that your proposed plan does not extend far enough in removing existing

evils; for I conceive there are many small congregations, who, (on enlarging, or otherwise,) do not feel so much difficulty in obtaining loans, as they do in paying off either principal or interest; and therefore, while I admit that your plan will be of incalculable benefit in many cases,* yet something more effective is still wanting.

I conceive, that from the very rapid increase of our denomination, the erection of many new places has been found necessary, as well as the enlargement and repair of old ones, and that, in consequence of this, many of our churches are distressingly in debt, and have no idea of paying off these debts, but by sending their ministers about the country as mendicants, to beg from the religious public. This degrading method of obtaining money, is often attended with the

* An application for 220l. offering the required security, has been already made. EDITORS.

most unhappy effects; for, in the first place, a very considerable sum is expended every year in travelling and other charges, and in several instances I have known the *whole* of the money collected, thus expended!!

Another inconvenience is, the privations, toil, and labour, to which ministers are subject in travelling; together with the mortifying treatment they frequently experience, from persons who will neither assist them, nor even say, "Be ye warmed, or be ye clothed?" Another evil is the length of time ministers are obliged to leave their families and congregations. I knew a worthy minister who was from home six months in one year; and others have been absent nine months in the year. All this time their families are neglected; supplies must be provided for the church at a considerable expense; the sheep are left to wander, for want of the shepherd, and at times "grievous wolves have entered in among them, and devoured them."* Now to remedy these evils is the grand secret, which may in time be found out and applied; and I will say, "a monument of gold" for the person who discovers it! If the following suggestion should lead *one step* towards it, I shall be gratified. May there not be a "SINKING FUND" in every church, called "*The building and repairing fund.*" This fund should be supported by a certain annual sum, which would soon become such a common-place thing, that it would be cheerfully and regularly paid, the same as insurance, or any little tax on property.

This fund should be kept exclusively for the purpose of building, repairing, or enlarging; and also for assisting others in the same design. It should be managed by a Committee, belonging to each individual church, called "*The Building and Repairing Committee;*" and the Committees belonging to each of the churches in a district, or in an association, should correspond, and be in some way *united* to each other; or there may be one *general* Committee in London, with whom *individual* Committees may correspond.

Then, if any church deemed an enlargement or an erection necessary, their wishes should be submitted to the Committee; a *survey* should be made, and a

plan and estimate prepared; and when the *necessity* of such an erection or enlargement is determined, and the plan and estimate approved, each church in a district shall pay a proportion of the expense, leaving a part (say one-third,) of the debt, to be annually discharged, agreeably to *your plan*, or by a subscription among themselves. This would prevent an unnecessary expenditure in erections, enlargements, &c.

We may see, from the following calculations, that such a fund might be raised with perfect ease, and in a few years produce an abundant supply. For instance, suppose a small church can only raise *five pounds* per year for such an object; this at *compound interest* will, in twenty years, amount to 165*l.* 5*s.* 6*d.*; and if churches that are very poor find it difficult to raise that sum, let them find twenty-four persons to subscribe one penny per week each, and it is more than sufficient; or let them apply to their *richer brethren*, in neighbouring churches, for the *needful*, and the difficulty ceases. Let them be also told, that as they make no difficulty in paying their insurance, because it *secures* to them a *certain benefit*, so neither can they expect a *place of worship* secured to them for less than *five pounds per annum*.

There are other churches who may easily raise 10*l.* per annum for this object; this, in twenty years, at compound interest, is 330*l.* 12*s.*; others may raise 15*l.* per year, which, in the same proportion, is 495*l.*; and others may raise 20*l.* annually, which would be 661*l.* 6*s.* 3*d.*; and so on to any amount. These sums may be paid annually, by penny-a-week societies, collections, or otherwise. Sums thus raised, would not only be of *infinite advantage*, but the manner of raising them so *easy and simple*, that none would feel it a burden; and the debts already existing, or that might in future be contracted, will gradually decline and vanish, without travelling, trouble, or disgrace.

There might be a difficulty in getting old churches to adopt a new system, and many will complain of the difficulty of supporting such a fund; but let them recollect, that such a plan will exempt them from all applications of begging cases: and that it will be better to pay 15 or 20*l.* per annum, than to have *four* or *five* begging cases in the year, which applications would perhaps collect three times the sum necessary for a fund. In short, the subject must be pressed upon the religious public throughout the United Kingdom, in every possible shape, and in every Magazine that comes out.

* The writer might have mentioned the injury done to ministers who are employed in collecting, especially young ministers, in preventing their studies, degrading their minds, making them idle, gossiping, &c. &c. EDITORS,

that the remedy may be applied, and that the innumerable evils now existing, might be removed.

I sincerely wish you success in the object. You may make what use of this you please: if it only lead others more competent to think on the subject, an important end will be gained. I should like to hear all that can be said against it, that objections might be answered, and, what is more difficult, objectors convinced! I remain, yours, &c.

T. T.

To J. Marshall, Esq.

SIR;—I was happy to see the proposed plan in the Magazine for August for raising a Loan Fund, &c. From some conversations I have heard on the subject, I apprehend it is not by all clearly understood. The following anecdote will serve to illustrate your plan, and its probable advantages.

A minister presented a case to collect 160*l*. It appeared he had been from home thirteen weeks, and had collected about half the sum: that his village congregations had been scattered, his church neglected, &c. How much better would it have been in such a case to have borrowed 160*l*. from the Loan Fund! The interest would have been 8*l*. for the first year, and the reduction upon the principal (by returning 10 per cent. of the capital,) 16*l*. in all 24*l*. The next year it would have been interest and principal 21*l*. and so on by a gradual reduction. Ought not a struggle in such a case to be made by a congregation, rather than to spend so much for expenses in travelling and supplies, and to run the risk of ruining both the minister and his congregation? Wishing success to attend any and every plan that will roll away this reproach from the denomination, I remain, &c.

1.

ON PUBLICLY DEFENDING INFANT BAPTISM.

To the Editors of the Baptist Magazine.

I HAVE been greatly amused in reading an address with the above title addressed to the Editor of the Evangelical Magazine in the Number for August. The reasons urged by the writer for wishing Pædobaptist ministers publicly to defend that practice at least once in

every year, will, I hope, influence them to take his advice. Whether the "evidence of scripture in favour of their principles" will operate as "strength over weakness, and wisdom over folly," must be proved by the result. In the mean time, before the Baptists are totally extinct, will you permit me to mention an anecdote or two which bear upon this subject, contained in Benedict's History of the American Baptists, vol. 1, p. 578.

In the history of a church near Philadelphia, he traces its origin to the following circumstance. Mr. Samuel Heaton, who was a Pædobaptist, wishing to have his son baptized, his wife replied, "If you will find me a text that warrants christening a child, I will take him to Mr. Sweesey." Mr. H. produced several texts, but his wife insisted infant baptism was not in either of them. He then went to his minister, who acknowledged "there was no text that bore directly upon the point, but said it was provable by deductions from many texts." This not satisfying Mr. H. he gave up his former sentiments, and became the first pastor of a Baptist church in 1701. But the matter did not stop here. One Robert Calver, a Baptist, hearing of Mrs. Heaton's remark, published an advertisement in the newspaper offering twenty dollars reward to any one who could produce a text of scripture to prove infant baptism. The Rev. Samuel Harker took a text to the advertiser; but Calver would not admit that infant baptism was in it. Mr. Harker sued him at law; but on its being brought to trial the court were of Calver's mind, and Mr. Harker was ordered to pay the costs of the suit. After this, Calver published another advertisement, offering forty dollars for such a text; but no person chose to make the attempt. Mr. Benedict adds as a conclusion to these stories—"Infant baptism has been ten thousand times condemned by argument; but this was perhaps the first time it was condemned in a court of law."

HONESTUS,

ASSOCIATIONS.

BUCKS AND HERTS.

THE meeting of the Bucks and Herts Association, of eleven churches, was held at Ivinghoe, May 22, 1817.

In the morning, Messrs. Godwin, of Missenden; and Groser, of Watford,

preached; the former from John, vi. 44; the latter from Luke, viii. 1. Messrs. Tomlin, of Chesham; Tyler, of Haddenham; and Williams, of Waddesdon Hill, prayed.

In the afternoon, the business of the Association was transacted. Messrs. Hunt, of Tring; and Clark, of Ivinghoe, prayed. Mr. Tomlin, of Chesham, was chosen Moderator; and Mr. Groser, of Risborough, Secretary. Letters were read from the churches, and contributions for the Baptist missions to India and Ireland received. A diminution of numbers in one of the churches (Waddesdon Hill,) had been occasioned by the circumstance of 17 having been dismissed, to form a new church at Quainton; the Association, however, found a clear increase of 14. Its aggregate number of members was 967; the number of children in Sunday schools, in connection with it, about 800; and the number of villages in which preaching is maintained by its churches, 21.

In the evening, prayer was offered by Mr. Clarabut, of New Mill; Mr. Groser, of Risborough, preached, from Phil. i. 27, and concluded by prayer.

The next meeting of the Association is to be held at Risborough, on Wednesday, May 27, 1818: Messrs. Clarabut and Williams to preach.

A Circular Letter is to be prepared for that occasion, "On the utility of Associations:" Mr. Godwin to write it.

BERKSHIRE.

THE meeting of this Association was held at Oakingham, on Wednesday, June 11, 1817, and attended by a number of Christian friends from neighbouring places, who found the various services of the day peculiarly impressive and refreshing.

These services commenced at half-past ten, by singing and prayer. Mr. Davies, pastor of the church at Oakingham, was chosen Moderator; and the letters from the churches were read by their respective pastors. From these it appeared, that the clear increase of members in the four associated churches, during the past year, was 29. Prayer was then offered by Mr. Dyer, of Reading; Mr. Welsh, of Newbury, preached, from Isaiah, liii. 1; and Mr. Shenston, of London, from Rev. vii. 9, 10; Mr. Isaac Sloper, of Beccles, in Suffolk, concluded in prayer.

In the evening, Mr. Dobney, of Wal-

lingford, preached, from 2 Peter, ii. 22. Prayer was offered by Messrs. Shenston and Davies.

The business of the Association was transacted in the afternoon, when a Report was given of the moneys received by the Treasurer on account of the Baptist Mission, and a distribution made of the Association fund. Mr. Bichenor, of Newbury, and Mr. Dyer, of Reading, were re-elected Treasurer and Secretary for the year ensuing; and it was agreed that the next Association should be held at Reading, on the 2d Wednesday in June, 1818. Mr. Dobney, of Wallingford, was nominated to preach.

CARNARVONSHIRE.

THIS Association was held at Pwllheli, (Brinepool,) on the 7th and 8th of July, 1817.

Monday evening, at six o'clock, the Rev. Simon James, of Nevis, prayed; the Rev. John Davies, of Carmarthen, preached, from Haggai, i. 5; and the Rev. David Evans, of Dolau, from 1 Cor. xv. 1, 2.

Met on Tuesday morning at six. The Rev. Christmas Evans, of Llangefni, prayed: the Rev. John Michael, of Llanfachreth, preached, from Isaiah, xxvii. 13; and the Rev. Timothy Thomas, junior, of Newcastle Emlyn, from Matt. xxiv. 44.

Assembled at ten o'clock. The Rev. John Edwards, of Ruthen, prayed; the Rev. David Evans, of Dolau, preached, from Rev. xxii. 2; and the Rev. Timothy Thomas, senior, of Aberduar, followed, from John ix. 4.

The congregation re-assembled at two. The Rev. Evan Jones, itinerant preacher, prayed; the Rev. William Evans, of Cwmsfelin, preached, from Rom. iii. 23, 24, 25; and the Rev. Christmas Evans, of Llangefni, from Rom. viii. 3.

Resumed at six in the evening. The Rev. John Michael, of Llanfachreth, prayed; the Rev. Robert Edwards, of Lixum-green, preached, from James, i. 18; and the Rev. Daniel Jones, of Cwmsarnddu, from 1 Peter, ii. 5.

The next Association is to be holden at the same place.

HANTS AND WILTS.

THE Hants and Wilts Missionary Association, held their Midsummer meeting at Romsey, July 16, 1817. Mr.

Saffery preached in the morning, "On love as a fruit of the Spirit," from Gal. v. 22. In the evening, Mr. Miall, from Psalm xlii. 11, Mr. Bulgin preached on the preceding evening, from 1 Cor. i. 9. There was an early meeting for prayer. The devotional parts of the services were conducted by Messrs. Hicks, Bulgin, Giles, Miall, Tilly, Headden, Early, and Saffery. The next Association is to be at Salem-chapel, Portsea, September 17; Messrs. Giles and Saffery to preach, and Mr. Bulgin on the preceding evening. The morning sermon is to be "On joy as a fruit of the Spirit."

ORDINATIONS.

KEPPEL-STREET, LONDON.

THE public settlement of the Rev. George Pritchard, as pastor of the church in Keppel-street, (of which the Rev. John Martin had been the pastor forty-three years,) took place on Tuesday, August 26. The service commenced by Mr. Ivimey reading portions of scripture, from Ezek. xxxiii. and Acts, xx.; and praying. Mr. Thomas Thomas, after reading the four first verses of the 1st chapter of Hebrews, explained the principles upon which our churches are founded; stating the reasons why we dissent from the church of England; being the same as the Protestant establishment of this country use to justify its separation from the church of Rome. W. Ashlin, Esq. the senior deacon of the church, gave an account of the circumstances which had led to the settlement of Mr. Pritchard, in which very honourable notice was taken of the past usefulness, in that church, of the ministry of their late pastor, who had resigned his office so soon as his friends pointed out to him his inability, from age and infirmities, any longer to fill it.

Mr. Pritchard stated the various steps which had led him to his present connection with the church, from the period of his resigning the pastoral office at Colchester, and gave a confession of his faith. Mr. Upton implored the Divine blessing upon the pastor, and his future ministry. Dr. Jenkins gave the charge, founded upon Acts, xx. 27, "For I have not shunned to declare all the counsel of God." After stating that the design of a preached gospel was for the conversion of sinners, and the edification of saints, and remarking that God had, in every age, raised up men for this work, under

the various characters of prophets, apostles, evangelists, pastors, teachers, and ministers, he considered the apostle Paul as a finished model of this character, and as breathing a spirit for the imitation of others in the words of the text; from which he remarked, 1. That it is the duty of a minister to declare all the counsel of God. 2. That a minister would be assaulted with temptations, to shun declaring some parts of that counsel. 3. That a faithful minister would not shun to declare the whole counsel of God, whatever it might cost him.

Dr. Newman addressed the church, from 1 Thess. v. 12, 13. After congratulating the church on the liberty they had enjoyed and exercised in choosing their present pastor, unfettered by any human authority; and assuming that they were already well acquainted with all the duties of church members, and disposed to practice them, he remarked, that the verses enjoined two duties upon them, with respect to their pastor: 1. They were to *know him*; which intended that they were cordially to *receive him*, for all the purposes mentioned, *viz.* as their *teacher*, their *president*, and their *monitor*. 2. They were to *esteem him very highly in love*. Dr. Newman observed, that the translators had not overstrained the meaning of the original terms, to set forth the importance of the pastoral office; saying, that the late Gilbert Wakefield had rendered them "regard him with the utmost fondness of affection." The reasons assigned why the pastor should have the affectionate esteem of his people, in proportion to the legitimate claims he may have from executing the "work" assigned him, were, "the dignity of his work"—"the difficulties connected with its proper discharge"—"the benefits resulting from it"—and "the heavenly reward which through rich grace awaited those who faithfully discharged it." Under all these heads much "sound speech, which could not be condemned," was employed. The remarks on the pastor's character, as a *teacher*, were excellent. As it was desirable he should declare *all* the counsel of God, so it was requisite the people should be willing to receive it *all*. "Some persons," said he, "learn but three or four letters of the alphabet; but in order to read so as to receive instruction, they should learn the other twenty also. Many hearers were quite willing to hear the *doctrines* of the gospel, who were unwilling to have the *precepts* enforced *PRACTICALLY* upon their hearts and lives." He mentioned an anecdote of Thales, a Grecian philosopher, who

white gazing at the stars, fell into a ditch. A woman hearing of the knowledge which Thales had of astronomy, replied, "How should he know any thing of what is so far off, while he cannot see what is at his feet!" "Let us," said the Doctor, "*ponder the path of our feet*, or our knowledge of doctrines will not prevent us from falling into the ditch." He reprobated those also who make the decrees of God the rule of their conduct; observing, from Tillotson, "that it was like the mariner, who, in a dark night, would attempt to guide his vessel by the stars, which he could not see; while he neglected to observe the compass that was just before him."

Our limits prevent us from giving more of this judicious address. The service was concluded with prayer, by Dr. Winter.

Much Christian feeling was apparent throughout the whole of this service; and it was peculiarly delightful to hear the good wishes expressed towards the minority (who we understand intend to form another church) both by the pastor and the deacons. We hope that where separations are considered necessary in our churches, they will always be conducted with the good temper, wisdom, and affection, that in this instance are manifested by all parties.

DERBY.

ON Wednesday, June 25, 1817, the Rev. C. E. Birt was ordained pastor of the Particular Baptist church at Derby. The service was commenced by Mr. Hinton, of Haverfordwest. Mr. Birt, of Hull, delivered the introductory discourse, requested a public recognition of the relation which had been formed, and received the confession of faith. After which, Mr. Birt, of Birmingham, sought the Divine blessing on his son, and delivered a very affecting and impressive charge, from 2 Tim. ii. 7. Mr. Hall of Leicester, addressed the church, in a very interesting discourse, from Acts, iv. 32; and Mr. Smith, their former pastor, concluded in prayer.

In the evening, a sermon was preached by Mr. Jarman, of Nottingham, from 1 Sam. ii. 30; and the service was introduced by Mr. Jones, of Sheffield, and closed by Mr. Gawthorne, Independent minister of Derby.

The sacred services of the day were highly interesting; and the tokens of Divine approbation which have been already given, encourage the most pleasing expectations.

NOTICES.

Annual Meeting of the Baptist Missionary Society at Oxford.

ON Tuesday, September 30, the Committee will meet at three o'clock in the afternoon. There will be a sermon the same evening at half-past six o'clock.

ON Wednesday, Oct. 1, two sermons will be preached in the forenoon: service to begin at half-past ten. The Society will meet for business the same day at four o'clock.

The Rev. Mr. Birt, of Birmingham; Mr. Hall, of Leicester, and Mr. Hughes, of Battersea, are expected to preach.

Auxiliary Missionary Society for Oxfordshire and Places adjacent.

THE Annual Meeting of this Society, which was published to be held at *Fairford*, is, from unavoidable circumstances, removed to *Abingdon*, where it will be held (in the Rev. J. Kershaw's meeting-house) on Wednesday, September 24: service to begin at eleven o'clock.

DIED, July 28, 1817, Richard Morris, aged 70 years; forty-two years minister of the Baptist church at Amersham, Bucks.

Poetry.

A wounded Spirit who can bear?

OF all the torment this side hell,
A mortal being can endure,
Sure there is nothing can excel
A heart convinc'd without a cure.

To feel my guilt, yet go astray;
To mourn for sin, yet sin commit;
To know, but to forsake the way
That leads the soul to Jesu's feet.

Tell me, restor'd backslider tell,
How were your wand'ring feet restrain'd;
What power reclaim'd you when you fell,
And what the means which love ordain'd?

O could my soul with David say,
I from my heart vain thoughts despise;
And his blest statutes all the day,
Rejoice my soul, and make me wise.

O thou! whose pitying bowels yearn
O'er prodigals as vile as I!
Let me thy saving health discern,
For, Saviour, to thine arms I fly.

London.

J. D.